

THE
Foot out of the Snare:
WITH
A DETECTION OF
S V N D R Y L A T E
practices and impostures of the
Priests and Iesuites in England.

Whereunto is
added a Cata-
logue of

- Popish Bookes lately dispersed in
our Kingdome.
The Printers, Binders, sellers and
dispersers of such booke.
Romish Priests and Iesuites resi-
dent about London.
Popish Physicians practising about
London.

The fourth Edition, carrying also a gentle Excuse vnto Master
Masher for stiling him Iesuite.

By I O H N G R E E , Master of Arts, of Exon-Colledge
in O X F O R D.

LONDON,

Printed by H.L. for Robert Milbourne, and are to be sold at his shop at the great
South-dore of Pauls, 1624.

A DEDICATION OF
A N D E X F A T E

BY JAMES GARRICK, ESQ.

PRINTED FOR THE AUTHOR,

AT THE SIGN OF THE CROWN,

IN LONDON, 1752.

WITH AN APPENDIX OF

NOTES AND OBSERVATIONS,

BY JAMES GARRICK, ESQ.

LONDON,

AT THE SIGN OF THE CROWN,

IN LONDON, 1752.



TO
THE MOST REVE-
rend Father in God, the Lord
Arch-Bishop of Canterbury his Grace,
and to the rest of the Reuerend Lords Spi-
rituall, and the right Honourable the Lords
Temporall, as also to the most Worthy and Re-
ligious Knights and Burgesses of the House of
Commons, all now assembled in this happy
Parliament; I. G. an unworthy Minister of the
Church, presumeth to dedicate this evidence of his
repentance, and declaration of his best ende-
ours for the Church of England.

This is the safetie of a Ship, to
haue good Pilots; the strength
of a Palace, to haue sure Pil-
lars; the security of the bodie, to
haue cleere eyes; and safe-guard of sleepe,
to haue vigilant Shepheards: So it is the

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safety of a Countrey, and safegard of a
Kingdome, to haue many wise and
watchfull Counsellors. Wee never had
greater realon to blesse GOD, then in
contemplation of the present time, in the
perfect vision of so many principall
Planets now met together in happy Con-
junction: such a King, such a Prince, such
Honourable Senators, such Assistants.
The eare that heareth you, blafeth you:
and the eye that seeth you, giues witnesse
to you. The blessing of Her that was ready
to perish, is come upon you. Vnder your
shadow wee are much refreshed. The
God of blessing dispose of your Coun-
saile. Wee waite for you, as for the raine: and
our mouthes are opened wide, as for the latter
raine. Ita quisque ut audit, mouetur.

Iob 29.12.

v.12.

v.13.

Quintill. b.11.

cay.3.

I need not, neither were it lesse then
boldnesse and presumption in me (Right
honourable) to suggest vnto you, of
what weight and consequence those af-
faires are, which his Maiesty hath been
graciously pleased to referre to your ioynt
consideration and aduice: neither need
I repeat, how deeply you are all interessed
here-

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herein : you reverend Bishōps, by your sacred profession ; you the Noble Baronye of this Realme, by your military honour, alwaires prest and ready for the defence of Religion and of this Kingdome, against open Inuaders, or secret vnderminers ; and you the Representatiue Body of the Commons, in regard of the liberty of the Subject ; but chiefly of the free course of the Gospel without impeachmēt : by whom is not onely represented, but also actuallē the desire and zeale of the body of this kingdom, being a people true-harted, and feruent toward God in the puritie of his worship ; towards our Soueraigne, in the stedfastnesse of obedience ; and towards the Lawes, in wishes and hopes that they shall stream forth *motu naturali*, in their owne course, without diuision or obstruction.

But you being at this time employed about so weighty affaires, how may I, the meanest of the sonnes of my Mother, presume to interrupt you ? Are there not the Chariots of Israel, and the horsemen of the same ? Doe the Lords battailes want supply ?

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supply, whence should it be expected but from them? But I may say with Epicetus: Your hand ever holdeth an equall balance, and your Sun shineth alike on the poore and rich. It may bee, one Scout may vpon occasion heare & know what an whole Army hath no present notice of.

True it is, (and why should I now be ashamed to manifest it to such an Assembly ?) An euill and scandalous report is gone forth of mee, in regard I was the man that was present at the Iesuite Drury his Sermon at the Black-Fryers. I was the same day in the fore-noone at the Sermon at Pauls-Crosse : and lighting vpon some Popish company at dinner, they were much magnifying the said Drury, who was to preach to them in the afternoon. The ample report which they afforded him, preferring him farre beyond any of the Preachers of our Church, and depressing and vilifying the Sermons at Pauls-Crosse, in regard of him, whetted my desire to heare his said Sermon : to which I was conducted by one Medcalfe a Priest. This beeing heard of by my Lord

Arch-

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Arch-bishop of Canterbury his Grace, hee
sent for mee within few daies after; and
being before him, found mee inclining to
their side. I layd open my selfe vnto him,
and confessed I had some scruples in Reli-
gion. Wherupon it pleased his Grace to af-
ford me his holy counsell and monition:
which had that good effect, that albeit
my foot was stept into the Babylonian pit,
yet I often meditated of his Fatherly ad-
monitions. Som other speeches I receiuued
from his Domestique Chaplains, D.Goad
and D.Featly: for which I shall be bound
euer to pray for them: their words left
aculeos et stimulos; *Vade et nè pecca amplius*,
&c. piercing me the more, being recorded
in a publicke narration: which, my check-
ing conscience did iustly take for an in-
ditement to conuict me, & a Trumpet to
reduce me. *Like the Prodigall, I now returne*
home with a Peccau in my heart, mouth,
and pen, to God, and our blessed Mother
the Church of England: to both I say, Pec-
caui contra cælum et te.

10.5.14:

The reason why I presumed to present
these lines to your view, and offer them

A to

The Epistle Dedicatory.

to your hands, seemeth to me iust, because sincere; and excusable, because in som sort necessary, in that the vastnes of my fault requireth the most publicke satisfaction. And forasmuch as frō my acquaintāce on the left side, I can expect little less then indignation & machinations against me by them; whō, partly by my relinquishment of the, but much more by disclosing some of their proceedings, I am like to prouoke in a high degree : it behoueth me therfore to chuse such Refuge as may protect me against their malice. I haue touched (in a manner) nothing else but the behauour of the Priests ; whereto, I might haue added somewhat of my owne knowledge, concerning the insinuations & incroachments vsed by those of that stamp , who professē physick : Who , whatsoeuer they doe vnto the bodies ; infuse into the mindes of many the Kings Subiects, bitter distempers ; whereby those patients tongues distaste the wholsome food of our Church, and their hearts are stricken with *antipathy* against our present State. But these things I thought fitter for your

Since my book
came forth, M.
Marske a Priest
sent me word,
I must expect a
knock. Others
haue vowed to
do me a mis-
chief: and two
of them haue
threatened to
cut my throat.

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your Wisedomes to cure , then for my
weaknesse to declare ; my intent in this
Treatise, hauing beeene to act the part of
vnmasking the vailed fraud of the Iesuits
& Priests: wherin if you somtimes dislike
the stile, condemn not mee for a botcher:
for , their Stories I alter not a stiche , but
giue you the lapt vp in their owne clouts.

If the forme and phrase I vse in other
places be distastefull , as either too sharp,
or too light and Ironicall for one of my
profession ; let my matter bee my Aduo-
cate, that draweth mee thereunto ; trus-
ting, that I may be excused, if I sometime
light my candle at the Torch of *Elias*,
when he findged and smoked out *Baals*
Priests from the nest of the Sanctuary. I
iest but at their iesting , that haue made a
iest of God , and of his blessed Saints in
heauen, by casting vpon their most pure
and glorious faces, the cloud, nay, the dirt
and dung of vgly , vnsauory , ridiculous
Fables : whereat the founder Christians
are scandalized , wherewith the weaker
are deluded & captiuated in superstition,
and the very *Jewes* & *Heathen* are driuen

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further off from listning vnto the true & sacred Mysteries of Christian Religion. For surely, no small mischiefe or danger is it vnto Truth, to have her precious garment eeked out with patches of falsehood, and, vpon pretence of imbellishment, to bee dawbed ouer with the copper-embrodery of cogging Impostures.

In regard of my own particular ; heerby, I hope, I shall regain that good opinion which I haue lost , and no longer bee censured by my friends and others, as at all wauering, inclining and warping toward their side: and withall, you haue the Character of mine hart, toward the publicke good of our Church and Commonwealth. I say no more, but God giue you vnderstanding in all things. *Ride on with your honours ; and, because of the Word of Truth, bee courageous and stout Nehemiah's. Such a man as I, flee ? Nehem. 6. 11.* The deaw of Gods grace bee vpon you and your children. And thus, with my vncestant prayers for you, I rest,

The most humble seruant of you all, to bee commanded in the Lord,

JOHN GEE.



THE
FOOT OVT OF THE
Snare : With a detection of sundry late
Practices and Impostures of the Priests
and Jesuites in England.

CHAP. I.

*The generall Induction from present
danger.*



Aint Augustine reports, that euen in the Primitive Church, and in those better times, the Diuell was become both *Leo aperte faniens, & Draco occulte infidians*: by open and outrageous cruelty, hee shewed himselfe a *Lion*; and, by his secret poisoning of Religion, a *Dragon*. Yet his malicious power was curbed, and himself bound in chaines for a thousand yeers: so that, notwithstanding all his subtily,

Aug. de Civit.
Diss. I.

tilty, Truth, like a Palme-tree, flourished; and Christ's Croffe, like Aarons Rod, did blossom, and bring forth much fruit. But now the old Serpent is let loose, and of late yeeres hath acted both the Lion and the Dragon without restraint; both by policy and puissance, studying to extinguish the light of the Truth. Neither have his attempts been effectlesse: for, what by Magog's sword in the East, and Gogs usurped Keys in the West, hee hath driven Truth, like a Dove, into the holes of the rocks, and banished Faith in many places from among men.

In Reformed Churches (especially in our Church of England) Gods Mercy hath supported his Truth, euen amidst the slacknes and carelesnes of the Professors themselues: whil'st yet some, like Dinah the daughter of Iacob, haue lost their Virginity, I meane, *primum et prius fidem*, their first faith, by going abroad, and haue returned home impure. Some, like Salomons ouerlandish women, haue brought-in ouerlandish Religion. Many at home, in stead of the voice of the Faithfull, Come, let vs goe up into the House of the Lord, say among themselues, Let vs go up to Bethel, and transgresse; to Gilgal, and multiply transgressions. So that our Countrey, which ought to be euen and vniforme, is now made like a piece of Arras, full of strange formes and diuers colours. But what is the reason? Besides the drowzinessse of many Luke-warme Protestants, there is a vigilant Tribe (I mean, the Emisaries of Rome, and Factors for the Papacy) who are like

Gen. 34. 2.

1 Kings 11. 4.

Psal. 122. 1.

like unto Dan, and are as an Adder in the path, which bites the horse, and makes the Rider to fall backward. They make them, whom they can get to work vpon by their persuasions, to become retrograde, with the Church of Ephesus, to leane their first lane, & become Apostates in matters of orthodox Christianity. Easily can they steale away the hearts of the weaker sort: and secretly do they creep into houses, leading captive simple women laden with sinnes, and led away with divers lusts.

Strange indeed it is to consider, how That Wolfe-bred & Wolfe-breeding Romulus doth daily send-ouer his rauening brood of Jesuies and Priests, to make hauock and spoil of the harmless and heedlesse flock of Christ. Astant, & instant, vs Hannibal ad portas: nay, like Brennus and his Gauls, they haue not onely besieged our Suburbs, but almost invaded our Capitol.

Gallis per dumos aderant, arcemq; tenebant;

Defensit tenebris & dono noctis opaca:

The Gauls came stealing in by night through the thickets: so these Bats, in the twi-light of our security, creep vpon vs, *defensit tenebris*. They finde perhaps, among vs a still night of negligence and drowziness: but they bring-on a greater night, by the thick cloud and fog of superstitions and forgeries; wherein they enwrap themselves, and would ensnare vs; who if they should goe on to the height of their hopes, what may wee expect, but *vs notent & designent oculis ad cadem unumquemq; nostrum, &c?* Did they not long

B 2

since,

Gen. 49.

Apoc. 2.

2 Sam. 15. 6.

2 Tim. 3. 6.

Virgil. Eneid.

7.

Cic. orat. 2 con.
Catelin.

Gun powder
Treason.

Ioh. 5.14.

Iesus Piscator
says.

since, like the sonnes of Belial, not onely cast off the yoke of obedience, with a *Nolumus bunc regnare*, Luke 19.14. but euen clothe themselues in the robes of rebellion, with a *Venite & occidamus*, Luke 20.14. Witnesse one intention of theirs, which must never be forgotten. And therefore, not without iust cause, haue they beene of late put in minde of a second reflecting Tragedy; which met so right with them, that well were it if they could apply it to themselues, according to the sense of our Sauiour's words (which haue been by diuers of my friends rung in mine eares, and I trust I shall still ponder of and remember them) *Vade, & ne pecca amplius, ne deterius contingas tibi: Sinne no more, lest a worse thing happen unto thee.* And sure, for my owne particular, I make such application, and will euer consider, that I had a faire warning to come out among them; *non tam pede, quam pettore; non tam gradibus, quam affectibus;* not so much in motion, as in affection; leauing them to their superstitious deuotions, and never more partaking with them in any their abominations.

CHAP.

CHAP. II.

*The first and chiefe particular occasion, the
Authors dangerous escape, and me-
ditation thereupon.*

*O*mne beneficium petit officium : as in morality euery benefit is obligatory, and bindes to some thankfull duty ; so more especially in Divinity , the wonderfull works of God , extended to all in general, or to any one man in particular , in regard of speciall protection , doo binde to a duty of *Thankgiving*.

Though I haue long runne upon the score, and hitherto yeelded to *Ingratitude*, that crafty *Simon*, to keep the doore of my lips, so that I haue neither discharged my conscience toward God nor man, yet wil I at last, with the alone *Leper*, return to give praise. And surely, of those that escaped the danger of the *Black-frsers*(an Accident for which I haue been much noted, and often pointed at) none hath greater cause to offer the calues of his lips, a gratefull Sacrifice vnto the Almighty, then my self. For, as my *escape* was not the easiest ; so my offence the greatest: wherof the one moueth mee to compunction; the other, to gratulation.

Luke 17.18.

Being in the midst of the Roome that fell,

and though that *omnes circumstantes*, all (in a manner) that stood about mee, perished in that calamity, and I inuolued in the down-fall, and falling, beeing couered with the heaps of rubbish and dead carcases ; yet it pleased God to hasten my Escape, beyond my owne expectation and humane vnderstanding. Surely, when I record this common down-fall, which wounded others vnto death, and mee but vnto affright , I cannot but strike my brest, and look vp vnto heauen, or rather with the *publican*, down to the earth, and say, What was there, or is there in *mee*, miserable man, that the hand of God shoulde strike so many on my right hand and left, and yet ouerpasse mee ? Surely I was no *Lot*, to escape out of burning *Sodom* ; no *Noah*, to bee preseruered in a generall Deluge. If the load of sinne pressed them down that fell, (alas ! farre bee it from me to haue vncharitable conceit of their persons) that waight shoulde haue sunk *mee* then deeper than any of them, not onely to the ground, but vnder ground, to hell it selfe. But our good God is Master of his owne work, and free Lord of his owne mercies. Hee bestoweth them where there can be no plea of merit. Hee spared to crop mee in the strength of my youth, in the midst of my wandring vanities, in the act of my bold curiositie. Hee hath prolonged my daies, that my heart may be inflarged in thankfulness to his glorious Name ; that my feete might be inflarged, *to walk the way of his Commandements*, that

Gen. 19.
Gen. 6.

Psal. 119.

that my eyes & vnderstanding might be opened, to take a ful view of humane frauds, adulterating his truth, and so to abhor them. Doth not he that hath plucked my feet out of the snare, & deliu-
ered me from this *sudden death* (against which our Church hath taught me to pray) deserue now to be praised, *toto voto, tota vita, to prospectore, solo homi-*
ne; in al my life, with al my soule, and with all my selfe? Yes sure, I will euer take the *Cup of saluati-*
on, and call upon his Name. I will not cease to pay my *vowes unto him,* in despight of our spirituall Ad-
uersarie, or any his Aduocates. *It becommeth well*
the iust to bee thankfull: and therefore I penned and published this writing, as a monument of my thankfulness.

Aug.Med.

For others that escaped, I wish they would not so presumptuously tempt God, as some of them, whom I haue heard repine, because they had not a share in this slaughter. And what is the reason forsooth? Because euer since that accident befel, at all the places about the City of *London*, where Priests are harbored, which are not fewe (there beeing at this present, to my knowledge, beside those I know not, *more then* two hundred of them, within the City and Suburbes), after every *Masse* of theirs, the Priest or Clarke starteth vp presently vpon the *Benediction*, and calleth aloud vnto the people, to say three *Pater-*
nosters, and three Ave-maries for the soules of those that died at *Black-Friers.* So that they think it can-
not otherwise chuse, but that their soules must
bee

Reuel. 14.13.
Bern. Epist.
103.

Suarez to. 3. in
3. p. d. sp. 74.

bee by this time in heauen. And sure so think I, or else they will neuer come thither. For *& waegti, amod &, forthwisch, blessed are the dead that dye in the Lord: they rest from their labors, &c.* *Bona mors in isti, proper requies; melior, proper nonitatem; optima, proper securitatem,* faith Saint Bernard. Death is to be desired, in regard of the rest, repose, and tranquillity, wherewith it is immediatly accompanied: but in the Priests erected Purgatory, *duranta commoratione,* there is nothing but torture and torment to be expected.

I cannot, but, by the way, tel you of one that verily narrowly escaped the danger of Black-friers & accompanied me that night to my Lodging: his name was Parker, one that had been long a *Trader & Factor* to & fro for Papists heere in England, beyond the seas. Hee told me by the way, that nothing grieved him more, then that hee had not beeone one of those that dyed by the afore-said mischance. What should make him so prodigall of his life, I know not: but sure, not long after, the hand of God did cut the thred of his daies: for the weeke following, he beeing the man that must carry the newes ouer the seas to Dowsay, and going then to take Priestly Orders (there beeing need of a supply, F. Drury, F. Rodyate, and one F. Moore, beeing so vnexpectedly, as they rearme it, *martyred*) at London bridge, at his very first setting forward, M. Parker was drowned, with a kinswoman of his, bound for Brussells, there to take on her the habit of a Nunne. I will not comment on these

The inverted
Proverbe is,
Hee that was
borne to bee
drowned, &c.

these distasters, knowing that God reserues to himselfe three things; *The revenge of iniuries, The glory of deeds, The judgement of secrets.* Quia Deus occulta esse voluit, non sunt scrutanda; que autem manifesta fecit, non sunt negligenda; ne etenim in illis illicite curiosi, et in his damnabiliter inueniamur ingrati.

Prosp. de pro-
vid.

Somewhat remarkable was the death of one Master *Richard Linton*, Clark, late Parson of the Parish of *Middleton* in *Norfolk*, who was Popish in opinion and affection, and consorted himselfe with sundry Papists of that Country, as Master *M.* Master *D.* of *Milford*, Master *W.* of *Borely*, with other of that sect, with whom hee accompanied, and who were very bountifull vnto him, hauing (as it appeares) receiued large gifts from them. This Minister having heard of the fall of the house in *London*, the Sunday next before *Christmas*, preaching at a place called *Cornard*, a mile from his owne Parish, took his Text out of *Ecclesiastes 11.2.* *Thou knowest not what euill shall be upon the earth.* In which Sermon, hee took occasion to signifie vnto them, the Accident that had lately besafne some at the *Black-friers*, and there-of made this construction, that hee thought the most of them were Martyrs and Saints in heauen, and desired that he might dye no other, or no worse death then they did.

Shortly after, on Thursday, being *Christmas day* in the Morning, there blew a very violent winde, which had continued most part of Wednesday

C night,

night, & did still indanger a ruinous Barne in his yard ; whereupon, he came forth to support it : and then whilst hee was vpholding a tottering part thereof, a strong gust of winde throwing downe the Barne, a piece of that timber struck him betweene the shoulders, and pressed him downe to the ground , that hee instantly dyed.

Immediately after hee was dead , his wife burned certaine books or writings, to the quantity of some two bushels, as is witnessed by some who stood by ; and shée saith, her husband often charged her to burne them as soone as hee was dead : and it is verily beleueed, they were Popish books. For, besides those books which were burnt, there was not left any one worth twelue-pence in his Study. The particulars whereof, with other circumstances, I finde related by one who was then with him at the Barne, and was beyond expectation preserued. And besides this , some further narration concerning the disposition and behauour of this Papalizing Church-man, I haue from the deliberate report of a credible man dwelling thereabouts, who of late went to Middleton, Sudbury, and Cornard, on purpose to inquire of the truth hereof.

In this secondary mischance, me thinks I not only see a type of the greater disaster in those that dyed, but also a kinde of paralell of my selfe in this man that escaped, beeing at the brink of the
same

same danger and downfall, and beholding that which the other tasted.

Let me now iudge of my owne cause, and conclude, that the *Mercy of God was of larger extent to me then any other*. None had prouoked him, or tempted him more: and therefore, where sinne abounded, there the mercy of God hath abounded much more. Hee is *mulus ad ignoscendum*; and, *Because of sinners, he shal be called mercifull*. But why should I haue entred into the house of *Rimmon*, or haue partaken with the abomination of the *children of Ammon*? Why should I, that knew my owne Fathers Courts, haue gon into the house of a stranger? Curiosity, in these kindes, cannot excuse. *Be not deceived, God will not bee mocked*. It is dangerous with *Eccelobius* to bee troden vnder foot as *unfauory salt*. How great is his glory, how infinite his power, how comfortable his grace, who could say vnto his Father; *Those that thou gauest me, haue I kept, & none of them is lost, but the childe of perdition!* Holy Father keepe them in thy name, euen them whom thou hast giuen me, shas they may be one, as I am.

Exod. 34.7.
Micah 7.18.
*Misericordia
opus habet mi-
ser. A. Bern.*

*de Temp. 35.
At cestat miseri-
cordia, vbinda-
la est miseria.*

*Aug. de 10.
chord.*

Euseb.

John 17.12.

C H A P. III.

*Caution against the insinuations of the
Romish Priests.*Met. can. in loc.
com.

2 Tim. 4. 19

Jer. 7. 14

2 King. 12. 28

Let mee heere admonish all such as are facile to yeeld vnto Popishe perswasion, and are ready to take vp the old saying of the Chaldees, *Homo quidam ex Inde a venit, Sacerdos, nesciunam dicipiet nos*: Such a Priest wil not deceive vs. Sure, none sooner, though they winde as close as Iuy about a tree, and so insinuate, as they *suck no small aduantage*. They persuade, that their houses are the houses of Cloë; their households, the households of Onesiphorus. But trust you no such vndermining Iesuits: beleue you not any of those oyly-mouthed Absolons, though they speake plausible things, to steale away your hearts from Gods Truth, and the Kings Obedience; crying as loud, *The Church of Rome*, as euer the Iewes did, *Templum Domini, Templum Domini, The Temple of the Lord*. Let them not, with their golden Calmes reared at Dan and Be-thel, keepe you from going to serue God at Ierusalem. Let them not bring you out of loue with your Dauid, your Gouvernour, and true Father, or with our Orthodox & Reverend Church of England, your Mother. Let them not intrench you with their false & lying Fables; the most of which you cannot bee so absurd and dull, but to conceiue and

and confesse, that they are forgeries , and meere copperies. Weigh but some of them in the balance of your vnderstanding, which in this poore work of mine, out of their moderne Authors , I haue truly collected, quoted , and recited ; and you will finde , that according to the old plain verse,

Qui leuiter credit, deceptus sapè recedit.

That which they study , is but Imposture and *Legerdemaine*. They will perchance tell you of their strict Orders ; that they are *religious men* , of the *society of Iesu*, *Benedictins*, *Franciscans*, *Augustinians*, *Bernardines*, *Antonians*, *Ioannites*, *Carthusians*, *Pramonstratentians*, *Cistertians* , and the like ; that they haue distinct habits and customes, differing one from another ; that they professe perpetuall chastity, obedience, and wilfull pouerty, and liue for the most part a solitary life, and thence called *monachos*, Monks. Oh beleeue them not : they haue *Esans bands*, though *Jacobs voice*: notwithstanding all their faike pretexts and shewes, they are but as *tinkling cymbals*, and *greene bay trees*, whereto *David* compares the wicked. The *Pope* dispenseth with anything heere, while they be in our Kingdome. Their *penury* is turn'd into plenty : Their *Chasfity* becomes charity for the relieving *collapsed* Ladies wants: their *Friers coat* is a Gold-laced Suit, to hide their iuggling knauery , and keepe them vnknowne, when they are drunke in good company ; which is not seldome with them, as my self haue seene in sufficient overflowing mea-

Gen. 25. 22

Psal. 37.

sure, hauing been their companion fometime *ad hilaritatem*; but, I protest, never *ad ebritatem*. But thinking, a fair outside at the *Altar* shall mend all, to tempt you to their *Idolatry*, they will shew you their *Bishops* and *Priests* offering vp the *Sacrifice* of the *Masse*, attired in holy *Vestures*, commanded (as they say) by a sacred *Synod*, which for their perfection are borrowed out of the *lawe of Moses*.

I am not so singularly conceited and fantastick, as to think, that it is not expedient for a Minister of the Christian Church, by his decent habit to bee distinguished from the people, and adorned with some sacred significant Robe, in the function and action of presenting publick prayers vnto God, or executing the sacred *Mysteries* instituted by our Sauiour, to indure *ad consummationem mundi*. But to inuent and multiply vndecent and theatricall habits, burthensome in number, superfluous in signification, and superstititious in opinion of sanctity, this may bee the proper dower of *Mother Rome*, rather then the *beauty of the Kings Daughter*, who is all glorious within. What a Wardrobe of habiliments and idle complements, doth the superstitious *Massing Priest* beare about him! the *Amice*, the *long Albe*, the *Girdle*, the *Stole*, the *Maniple*, the *Casula*, the *Napkin* or *Sudary*, common to inferior Priests; besides the *Sandals*, the *purple Coat* with wide sleeves, the *Gloves*, the *Ring*, the *Pall* or *Cope*, the *Crozier Staffe*, a *Chaire* standing neere the *Altar*: the last sort of which, are more proper to the *Bishops*.

shops. The Pope (by the donation of the Emperor Constantine the Great) weareth, in the Celebration of the *Masse*, all the *Robes* vied by the Emperors of *Rome*; as, the *Scarlet Coat*, the *short purple Cloake*, the *Scepter*, and the *Triple Diadem*, and with these he is arrayed in the *Vestry*. Sure I am, that our Sauiour and his Apostles, when they *preached and baptized*, had other kinde of accoutrements.

They boast much of their propitiatory *Sacrifice* of the *Masse*, which the *Doctors* of their Church hold fit to bee said in no other Language then in Latine, yea, *Rabanus auerreth*, that it is no lesse then *Sacrilege*, to think of changing it into another *Tongue*, which the people can vnderstand. Now their common answer for the peoples not vnderstanding their publick prayers, hath been, *That the Priest*, who pronounceth them, doth vnderstand them: but many of their *Priests* cannot themselues interpret those very prayers which they powre forth for the people. The *Masse-book*, as it is Latin to the *Vulgar* people, so it is Greek to the *Priest*: and how *Prayers understood* neither by the one nor the other, should bee other then *a dead Sacrifice*, I cannot vnderstand, euen by their owne *Tenents*. *S. Paul, i. Cor. 14.16.* speaking of one *qui supplet locum Idiotae*, surely intended, that in the Church there should bee at least one who should be of an higher forme then *Idiotae*; but, for ought I see, some of their *Priests* must be content in their *Masse*, to act two parts in one, both of the *Guide*, and of the *Idiote*. For I
am

*Vid. Damian à
Goes de morib.
gens. lib. 2 cap.
12.*

*Raban. lib. 2. de
cler. instit. cap. 9.*

D. Courtney
his diuinity.

am sure, some of them whom I haue met withall in this Kingdome, when I haue spoken Latine to them, they hauenot beene able to distinguish whether it were *Irish* or *Welsb*. One of their *wooden Doctors* I will name, called *Courtney*, whom I met withall in *Lancashire*: he was very busie, talking, that *none could be saued without hearing Mass*; and that *Christ and his Apostles went up and downe saying Mass*, in all Villages and Countries. And I asked him, how hee prooued that? He could name no Scripture or Author, but told me, *He had read it in a Book*; and, perceiving me smile, said, It was in the *Revelation of Saint John*. Hearing his Answer to this, I asked him another *Question*, which was, What might bee meant by the words so often vsed together in the *Mass*, *Kirie Eleison*, *Christe Eleison*, *Kirie Eleison*. He told me, The word *Kirie* signified *The Host*; and *Eleison*, *Christ*. No maruell now, that they maintaine Ignorance to bee the *Mother of Devotion*, the old Prouerb beeing still true, that *They haue golden Chalices, but wooden Priests*. Talking another time in *London* with another Brother of *his*, one *Father Medcalf*, who lyes at a *Tobacco shop in Shoo lane*, I asked him, why he could not pray without a *Picture*? He replied, How can you understand what manner of man Christ is but by seeing him? or any Saint, but by their Picture? or how can you pray without a Picture, but your minde wil be carried some other way? Then thought I vpon that sentence of *Fulgentius*, *Ita facile posit Christum comprehendere, quem tota terra nequit apprehendere*.

A miserable
Priest that
kenneth not
Miserere.

M. Medcalf
his Answer.

Fulgent.

dere. So easy was it with him to comprehend Christ, whom the whole world cannot apprehend. To goe on with their absurdities : One F. Leech a Jesuite, who wrote the book called *Evangelicall Counsailes*, told mee beeing with him in Christmas last, that if any but beare Massē, and after hearing, bee sprinkled with Holy-water, and kisse the priests garments, he could not commit that day any mortal sinne, si maxime velit, though he would neuer so faine. Which indeed, though very grosse & absurd, is no less than some of their writers auouch.

Oh how do they lead along poore silly soules into the gulf of destruction, by telling them, such and such sins are but *venial*; *drunkennesse*, *lying*, *cursing*, *filthy speaking*, *breach of the Sabbath*, *swearing*, and (vpon occasion) *for-swearing*, but *venial sinnes*! whereas no sins are lesser than the point of those thorns that pierced the head of Christ: *pro quibus abluendis, Christi sanguis effusus*; for the wauling away of which, Christ shed dropes of blood in the garden, and opened the spouts of blood on the Crosse. Our sins, in Scripture, are compared to sands; which are very small, considering them severally, and yet the greatest ship is swallowed vp of them quickly. Euery sinne, in its owne nature, hath the *sting of a Viper*, and doth wound vs mortally: yea, the least sinne, legally considered, is damnable; though, *euangelically*, the greatest of all is pardonable. *Inexcusabilis est omnis peccator, vel reatu originis*, saith Saint Austin. And, *parentes ante fecerunt damnatum, quam natum*,

D

faith

F. Leech his doctrine.

Barst, in L. init.
The Propitiat-
or, pag. 74. vid.
Fitz-Sim-
on, citat. in
dme, f. loc.

A learned
Divine, one
Master Ley,
will give you
in print a
Catalogue
very shortly of
their venial
sinnes; his
book intituled,
the Christian
Nomenclator.

Laftantius.

Augustine.

Bernard.

Cretens. in
Naz. orat. 4.

Annot. in 23. c.
Act. Apol.

Dam. & Goes de
mor. Gent.

Doctor King,
Bishop of
London, in his
Sermon up-
on the fift of
November.

I meane the
monstrous
Ly teameed by
them, The Bi-
shop of London
his Legacy.

saith S. Bernard. And so I conclude with Elias Cretensis his words : *Ex peccati fumo, ora sunt lacryma.*

Lying, in some cases, the Papists hold not onely to bee no sinne, but to bee lawfull : and a man may for swere himself before Authority sometimes, nay, ought to do so, vnder paine of damnation. Witnes their Notes vpon the *Rhemists Testamente*, and diuers their Books. According to the Rule of the *Parthians*, they will keep faith with none, nisi quantum expedit, but as it serues their turn. As for *Oaths*, to the most of them, they are no other than *Collars for Munkies*; which, vpon dispensation of Superiors, they slip off their necks at their pleasure ; especially if they bee such *State papists* as haue been inspired with Jesuiticall Equiuocations and mental Euasions : whom a reverend Father of our Church doth blazon out by their true Epithets, and Ensignes of their family, stiling them *αστριδες, αστριοι, αμφιβιρες, Αγιλαττες, Αι-
τιονες, the falsest cozeners of the world*; *αις στε-
ραχοι μενει, ετε νησι, ετη ορεις*, with whom no bond of nature, consanguinity, allegiance, alliance, affiance, wedlock, Oath, Sacrement, standeth good, if they list to dissolve it.

Dij terra, tales in terris auerse peste:

O yee gods of the earth, purge this Region of the air, as much as in you lieth, of these pestilent exhalations. This I the rather obserue out of his Writing, because it seemes to mee, to bee spoken not onely *morally*, at large, vpon generall experience

ence of their dealing, but also (in a sort) prophetically, as by a kind of fore-instinct; implying, that himself, though not in life, yet in death, should not be free from this their audacious forgery.

Let me proceed to a further survey of their doctrine and religion, and acquaint you with what I finde true by my owne experience. Sure I am, that the Papists, by diuers their Impostures, haue more dishonoured Christ, than euer he was by any Sect or Profession whatsoeuer. Haue not their best Doctors, *Bellarmino*, *Valentia*, *Vasquez*, with others, been the very Patrons of damnable Idolatry, *suam perditionem sentientes*, feeling themselves to perish, and yet would not bee reclaimed; *Bellarmino* and *Valentia* maintaining, that *There is a proper worship due to Images*; *Vasquez* implying, that the *diuini*, in some cases, *may be adored*? And howsoeuer, of late years, some of them will a little refine their doctrine concerning Image-worship, by Distinctions and Metaphysical Notions, yet the practice of the people among them (to my knowledge) is no lesse than *Idolomania*; that practice, I say, not priuate, or forbidden by their Guides, but fostered, increased and kindled by those that pretend to bee the Fathers and Pastors of their soules. Reade *Danies* his Catechisme, and a Book of theirs, called, *The Manuell of Controversies*; and see whether they doo not allow of falling down to Images, of kissing them, as they doo the *Pax* in the *Masse*.

What shall I say of their much mumbling of

D 2

Masses,

Aug. Epist. 48
ad Vinc.

Bell. tract. C.
cons de Imag.
Vasq. l. 3. de a-
doros. disp. 1. c. 5

Danies Catec.
page 217.

Masses, and iumbling of *Beads*? If there be twenty Priests in a house, they must all say *Masse* before Noon, though there be no body by, though they sacrifice to the wals. They must haue *beads*, to pray by number, or else their prayers want weight. They are commanded to say sometimes in one day an hundred and fifty *Pater-nosters*, as many *Aue-Maries*, forty *Creeds*.

Sic filo inseritis numerant sua murmura baccis:

And, if they misse but one of the right number, all is vaine and effectlesse; nay, the *Confessors* hold it to bee a mortall sinne, if, among so many, prayes appointed to be said for Penance, one onely be omitted.

As concerning their *Processions*, *praying to the dead* *Innocation of Saints*, *Adoration of the consecrated Host*, *Administration of the Sacrement* under one kind, *sprinkling of Holy-water*, *tinkling of a Bell at the Ele-
vation*, *kissing the ground where the Priest hath stood*, *worshipping of Reliques*, repeating the name *Iesu* nine times together, with nines upon nines, often crossing the forehead, the mouth, and the brest, their necessary wetting of their fingers in the holy poi before they go toward the Altar, their kneeling down to every priest they meet, their ambling thrice about a Crosse, their pilgri-
mages, *Dirges*, severall sortis of *Litanies*, in which the *Saints* only are invocated, and other like trash, which are the very *Diana* of the *Romish Religion*, what foundation have they in holy Scripture? Are they built vpon the rock Christ? No; but vpon the sands of humane brains, being invented and
obtruded

Goddard, in his
Treatise of
Confession,
page 40.

obtruded vpon the people, to aduance the benefit and honour of their Clergie. Such are they of whom speaketh one of their owne Writers : *An non audis dicentes grata multitudini, fluctuantes, singentes, ac refingentes religionem ad nutum & cupiditates dominorum & cætum quorum gloriam, nisi suam pluris faciunt quam gloriam Dei?* Do you not heare them, how they speak plausibly to the itching ears of the multitude, inflecting, fashioning and re-fashioning their religion according to the will and wantonnesse of them, whose glory, next to their owne, they preferre before the glory of God ?

But shall not their owne Disciples one day speake vnto them, according to that of Saint Augustine, *Quare nos decepisti?* *Quare tanta mala & falsa dixisti?* *Et erubescunt humana infirmitati, & non erubescunt iniicitissima veritati:* Why did you seduce vs ? Why did you tell vs so many false things ; more regarding the weaknesse of men, than the invinciblenesse of Truth ? Yes sure : *Necessæ est, cum dies iudicij venerit, &c.* saith S. Cyprian to your charge, the losse of so many soules, for which Christ gaue his life, will one day bee laid, and a strict account exacted. Many wauing Babes were carried away with the blast of your deceipts, beaten and broken against the rock of error ; many, I say, whom Saint Paul tearmeth *Parvulos fluctuantes, vnconstant yong-ones;* not so much swelling with pride, as deceived and tossed with the waues of your imposture. But, my beloved

Ebber. in pref.
in com. Chrysost.
ad Corint.

Aug. ser. 22. de
ut. b. apost.

Cyp. l. ep. 3.

Country-men, let not such vipers eat out your hearts : let not the ignis fatuus of their preposterous zeale mis-lead you : but discouer the hypocrites, and send them home to Rome where they were hatched. For, they that dare thus dally with God, no maruell, though they bee bold with your soules, consciences, your children, and your estates, and all that belong to you. Many a poore Gentleman, that cannot rule his wife, I doubt, is faine to weare their mark in capite ; and somewhat they must haue in marsupio, though the other lie for it in carcere. They must bee fed with the daintiest cheere, the best wine, the best beer, the chiefeſt fruits that can bee got ; when oftentimes the poor husband is fain to flink away hungry to his ref.

As for you who haue occasion to liue neer the wals of these Aduersaries, and it may bee, sometimes, of necessity, must conuerse and haue some commerce with them, take heed you be not corrupted by them. Haue no fellowship with the unfruiful works of darknes, though with the workers. Bee like vnto the Riuier Aretusa, which passeth thorow the Sicilian Sea, and yet takes no saltnes. Lie blameleſſe in the midſt of a peruerſe and crooked generation,

Virg. eccl. vls.

Phil. 2.15

CHAP.

CHAP. III.

A call to the Watch-men.

Let me now speak vnto you who are my Brethren of the Ministry, and shoulde (in regard of your office and example) be as Angels in the Firmament of the Church : Perceiue you not how heresie begins to spread, as that of *Arrius* in the daies of *Athanasius*? *Serpis ut Gangrena*, it creeps as a *Gangrene*: and yet mourn not you for our *Sion* in her widow-hood, nor *pray for the peace of Jerusalem*? Behold you not the Ranke of our hollow-harted Neutralists, who think the time is come, to pull downe our Culuer-house, our little Church? How often hast thou heard them, O G O D (though they whispered vnto themselves) say of the enemies of our peace, *Why are the wheeles of his Chariot so long a-comming? Expect a-runt diem:* They haue long lookt for a day. I hope they will but expect, till their very eyes drop out of their heads. Again: vnderstand you not, how laborious and vigilant our Aduersaries now are, forbearing no time, sparing no paines, to captiuate and destroy? Witnesse the swarmes of their books, which you may heare humming vp and downe in every corner both of City and Countrey. I speake it with griefe; and in this respect, *cor meum, tanquam cera liquefens:* my heart is as melting wax. I verily beleue, they haue vented

Sor-eccle.bisf.

Judg. 5.18.

vented more of their Pamphlets within this Twelue-month, then they did in many yeers before. They haue *Printing-presses* and *Book sellers* almost in every corner. And how doo they by this meanes put their poore Disciples vpon the Tenters, selling that book for forty or fifty shillings, which they might affoord for eight or ten; & that for ten, which they might afford for one? For instance, I referre you to the Catalogue in the later end of this book. I speak this by the way to discouer their extorting police, who make a Treasury for themselues by these meanes, and raise no small summes of money. You are those whom G O D hath set vp as *Lamps* in his Sanctuary, *to give light to those that sit in darknesse, and in the shadow of death, to guide their feet into the way of Truth.* Hide not your glory under a Busbell: let not your beauty be eclipsed: but (as the Spirit to the Angell of Philadelphia) Hold that which you haue: Stand with your loynes girt: Be strong in the Lord, and in the power of his might: and remember, that *Vincens* i dabitur; To him that overcometh, shall it bee given: *Nec paranti ad praelium, nec pugnanti ad sanguinem, quicquid minus tergiversanti ad peccatum, sed vincenti ad victoriam;* Not to him that prepares to fight, nor to him that resists to bloud, much lesse to him that shewes his back in cowardice, but to him that overcomes to conquest. And hence, Saint *Hieromes* penne, like a Lance, was charged against *Vigilantism* and others. Saint *Augustine*, in his disputations, spake hot words, coles of Iuniper,

Luk. 1.79.

Reu. 3. 11.
Ephes. 6. 14.Reuel. 3.
Bern.Euseb. eccl.
bifl. l. 3. c. 22.

niper, against the *Arians*, the *Pelagians*, the *Donatists*, and the *Manichees*. Be you as vigilant and seuer: *Res postulat*, the times require it. And therefore beginne to blame the Church of *Ephesus*, for embracing the doctrine of the *Nicolaitans*; and the Church of *Smyrna*, for embracing the doctrine of *Balaam*; and the Church of *Thyatira*, for embracing the doctrine of *Iexabel*: and shame not to tell the Lady of *Rome*, that notwithstanding all her paintings and complexions upon her face, *the cup of fornication is in her hand*. Peter spake as much vnto *Simon the Sorcerer*, that hee was in the gall of bitterness, and bond of iniquity; Paul vnto *Elymas*, O full of mischiefe, and enemy of all righteousness; *Polycarpus to Marcion*, calling him, *Diaboli primogenitum*, the diuels first-borne.

Sirabo describes a certain Fountain to be in *Arabia*, beyond *Jordan*, which poisoneth all Beasts that drink therof: for which cause it is ordained, that the *Heardsmen* shal make restitution for such Beasts as perish by drinking of it; vnlesse they prooue, by violence they approached. In like sort, there is a Well of abomination: many wilde *Asses* runne thereunto to quench their thirst; and yet they that taste thereof, perish. The Pastors of Christ's Flock, who haue *Peter's Paste* for their Charge, if they keep not their Hold, that is, hold their sheep within their Fold, their soule shal answer for the same; except it shall appeare, they drank the deadly waters of sinne through their own wilfulnes, rather then the others negligēce.

Apoc. 17.

Act 8.23.

Act 13.10.

Sirabo.

The *Shepheard* cannot steppe aside, but the *Wolfe* is ready to seize vpon his *Flock*. There are many *Wolves*; so tearmed, not so much in regard of the composition of their bodies, as the disposition of their mindes; *for, they shall come unto you in sheep's clothing: but believe them not; for, inwardly they are rauening.* There are subtile *Serpents*, that still wait for their booty: *Their poysen is like the poysen of a Serpent*, *Psal. 58. 4.* or as the Apostle: *Their tongue is full of deadly poysen. Inficit, Interficit*: The infection thereof doth not onely beginne of late to spread, but hath left many for dead, that there is little hope of their reuiuing; *Non agroti, sed defuncti*, beeing not diseased, but deceased. They are no sooner *fenerous*, but their Physician holds them to a dyet-drink: they shall not haue the *water of the Sanctuary*, that would coole them; but *Marah*, the harsh, bitter, and ill-brewed drink of balefull errours, to destroy them.

I haue read of one *Exagon*, an *Ambassador to Rome*, beeing at the *Consuls* command cast into a Tunne of *Snakes*, that they licked him with their tongues, and did him no harme. But these *Snakes*, though they were sent vs from *Rome*, bring such poysen with them, *non in cauda, sed in lingua*, not in their taile, but in their tongues, that with their very breath they can infect and infest. How many soules haue they so killed in our land!

*Aspidis et morsu lasum dormire facemur
In mortem, ani dolorum nec valuisse ferunt.*

*Psal. 58. 4.
James 3. 8.*

It behoueth vs to bee in our generation, as wise as these *serpents*, though as harmelesse as Doves. Against the incantations of such *Syrens*, let vs ring the *Musicall bells of Aaron*, and sing the sweet songs of *sion*, that is, arme our selues with the *πανοπλία* of God, treasured vp in the Scriptures: so shall not the *Locusts of the wildernes*, with their *Scorpion*-like tayles (who now swarne in such abundance) hurt any of our little ones with the deadly sting of their contagious error: but, hauing the scale of God in their fore-heads, they shall be able to resist all such as cease not to persecute the *Spouse of Christ*, and to make warre with her seed.

CHAP. V.

A sluttish feast of Popish Tales and fittens, most of them of the new dressing, by bungling Cookes of the Popes Kitchin: Together with sauce for diuers of them.

For the better discouery of the impious tricks and deuices of the Priests and Iesuites, and that all who meet with their modern books, may hoot at them for most abominable Impostors and lyers: let mee intreat you to reade a few of such Tales as I haue culled and collected out of their books lately sent ouer, the most of

Luth. defen.
verb. cœna. Fol.
381.382.

them according to the frontispice printed at *Doway*; and you would think, any solid wit could not be miscarried by them, but rather admire the poore shifts they are driuen vnto for the keeping of their weather-beaten cause afloate. So palpably doe they proceed beyond the bounds of modesty and reason, *ut nemo corum obtestationibus et iac-tationibus quicquam credat, nam eos mentiri et dupli-citer mentiri certissimum est*, saith *Luther*. Let none beleue their protestations and vaunts: for it is most certaine, they lie, and that lowdly. If they will needs be *Architetti mendaciorum*, still ham-mering vntruths; I would advise them to lay probable foundations, and chuse such *Materials* as are more malleable.

The first course, of fve dishes.

Fitz-Simons,
lib. 1. page 131.

TO beginne with one Tale of theirs, and it is a pretty young sucking Lie, alleaged by one *Henry Fitz-Simons Jesuite*, in his book called, *The Iustification and Exposition of the sacrifice of the Masse*. lib. 1. page 131.

In all the tales
I vse their
owne words.

*In Diep (saith he), a Towne of France, a woman
of the Protestant Religion, dandling her infant that ne-
ver before could speak; the childe distinctly pronounced,
To Masse, To Masse. The mother, warned so admirably,
went instantly with her infant in her armes to Church,
and found therein a learned man preaching of Religion:
His Sermon beeing ended, she felte herself so sufficiently
resolued,*

resolned that, renouncing her heresie, she forthwith became catholick.

It pleaseth God indeed to vse the weak, sometimes to confound the strong; to imploy the child, to conuert the parent; and to indoctrine the innocent, to refute the insolent: but that he should shew any such Miracle, for the iustification and ratifying of that most impious and idolatrous sacrifice of the Mass, is beyond the lists of reason, I may well say, the bounds of Christian faith, to beleue. But, for want of better Argument, you shall hear what other Tales haue flowed from the froth of their vnderstanding, to delude the ignorant, and confirme this said sacrifice.

A Mariner beeing supposed to bee drowned, a Bishop of his Countrey caused Masse to be said for him. The Mariner at that time had beeene some twenty dayes without food, born vp and down vpon the keel of a boat, and then ready for famine to die. In the houre (as after was knowne) of the oblation for him, a man appeared, and delivered him a portion of bread: whereby suddenly he had full force and vigor; and shortly after, by a ship sailing by, he was rescued.

Fitz-Sim.lib.1.
part.2,p.402.

Fitz-Sim.qui
supr.al.2.part.
6,page 402.

There was a Gentle-woman neere Naples in Italy, whose husband was a Captain: and she, hauing tidings that he was slaine in a bastell, caused weekly Masses to be said for him. It fell out, that this Captaine was impriso ned: and after by good testimony it appeared, that at the

R.L.P.in lib.
init. The most
dwine Sacrifice, fol.36.

very same time Masses were saying for him, his chaines and feters fell from him, and could not be fastened.

For eeking out this seruice with a like dish of fluttery, let mee help to prompt this Tale-teller with another of the same Cut.

A Frier, that had more minde to fill his owne purse, than to empty Purgatory, did very zealously and resolutely, in his Sermon before his Offering, auouch and warrant his Auditory, that whosoeuer came up with money to the Altar, and would think of any his dearest friend, whom he thought to be a prisoner in Purgatory, should obaine this grace by that indulgence, that at the very instant of the monies throwne in, and clinking in the bason, the soule should leap out of Purgatory..

Kells. in a
Treatise of
his, called,
Gods blessing
page 71.

There was a man in Corduba, within the confines of Spain, aged four score yeeres and odde; who, for the space of thirty years, had been in a dead Palsie and bedred, and then had a burning desire to heare Masse, and to haue the Bishops blessing; and so caused himselfe, by his servants, to bee transported to S. Stephens Church. The Masse heard, and hee born back to his house, within few daies he (to all mens admiration) became whole and sound, and was as lusty as a man but of twenty yeeres. He liued eighteene yeers after: during which space, hee came every day thankfully to the said Church, to acknowledge the miracle.

At *Corduba in Spain*? A Palsie, and yet foure-score and eighteen yeers? I am glad it is so farre off: I hope they will haue me excused, for trauellng so farre to enquire the truth. And yet, in another respect, I should wish to liue in that aire, where Masses grow so medicinall, that they prolong a mans life, til' hee and all his friends bee weary of him: like the Iles of *Arren in Ireland*, which will not let the candle of our life bee blowne out, though it be in the snuffe: whereof a blundering Frier wrote, *ubi tam diu viuunt homines, ita quod habeant adsum de suo vivere.*

The afore-said Author reporteth of another prisoner supposed also to be dead, whose brother (being an Abbot) saying *Mass* for him: his bands fell awaies, and could not restraine him, whereat his enemies as length wearied, gaue him liberty to redeeme himselfe.

R.L.P.in lib.
pradict. fol. 37.

Sed quorsum haec? Why doe they take such paines, and imploy their braines vpon these Inuentions? Namely, to hook-in the people, and bring greift to their *Mit*, that their *Masses* may go readily away for ready money.

The

The second service, beeing two dishes, dressed by the slippery equinocating Master-Cook, Father Parsons: or rather, he himselfe is serued in for a suttelty, to feed the eyes, and not the taste of the beleeuing guests.

THese former Inuentions are but slight work, posted ouer by some Prentice of the coyning trade. Behold heere following a more worthy Master-piece, wherein a chiefe Architect, & a more nimble Interpreter of the Puppets, is brought-in for an Actor.

Some haue said, that this Tale is of my making. But, I say, it is as true that I finde it in the book, as it is false, that the tale is true. Let them look to it, that feed their flocks with such foisting, fizling, soppish lies.

A Gentle-woman of England, in one of the yeeres of Iubile, tranelled to Rome: where beeing arrived, shee repaired to Father Parsons, who was her confessor: and he administering unto her the blessed Sacrament (which, in the forme of a little Wafer, bee put into her mouth) obserued shee was long chewing, and could not swallow the same: whereupon bee asked her, whether shee knew what it was shee received? Shee answered, Yes, a Wafer. At which answer of hers, Father Parsons beeing much offended, he thrust his finger into her mouth, and thence drew out a piece of red flesh, which after was nailed vp against a post in a Vesperry or private Chappell within our Lady Church: and though this were done about some twenty yeeres since or more, yet doth that piece of flesh there remaine to bee seene, very fresh and red as ever it was. Witnes I. Markes, Jesuite, in a book of his written

written of late, and intituled, *The Examination of the new Religion*, page 128.

Yea, heere is a knocking and long-lasting lie, worthy to be nailed vpon a post or pillory, like the eare of a Rogue or a rayling Moore.

Father Parsons was but a slender fuggler, that could not, without putting his finger into her mouth, suborne red for white. I doubt, that hee that inuented this Tale, had sometimes been at the shop of Cowbuck the Smith (held by some to bee the putatiue Father of Parsons) and there had scene the bottome hoofe of a horse-foot nailed against the Posts (which vse to be the triumphant Trophies of Farriers) and therfore thought hee should meet with some that would beleue, a piece of raw flesh could be as solid & lasting. But I doe not read, that this woman was euer possest with that beliefe, as to adore the fore-said post, with the forged Appendix : and I am glad to finde, euен in the weaker sex, more truth, in calling a Spade, a spade, then plain dealing in her Master, that would mock her and others by a trick of Legerdemaine : and therefore the Tale-maker was heere defectiue. For, to shew the acceptation and effect of this Miracle, he should haue added, that the woman, yea and some wife men too, adored not onely the flesh, but euен the maille with which it was crucified, or rather postified. This my new-coyned word fits their new-found Fable. Put in good sadnes, doe they mean to set this tale on

This Moore
lately lost his
eares in Cheapside,
for blasphemous &
atheistical rayling
against the reformed
Religion.

Vab carmen
postfixam!

the Catholike stall for passable ware, in the pedlery Popish puppet Fayre, or rather in the shuffling shambles of Transubstantiation ? If this red patch were not the *flesh of Christ*, the Tale-maker commeth short of his intention, and so lefseth his market. If it was the flesh of Christ, how durst they *recrucifie* it againe, by nailing it vp, and making it *pendere in ligno*? What *few* could haue done more despight to the Lord of life ? Verily, this Cobbler forgot his Lingell : For hee should, like a workman of the Gentle-craft, haue clapt on one patch more, and added, that this newe-found gobbet of metamorphosed flesh, was kept vp in a shrine of gold, or lockt vp in some box of Cristall. But what a *post-bead* was hee, that would set it vpon a *post*, to indure all weathers ? For which contempt (*me iudice*) hee deserues to bee had into the *Inquisition*, or to haue his eare entayled to a perpetuity of possesting that naile and post.

To Marks in
lib. predict. page
130.

A Letter was sent unto Father Parsons at Rome, signifying unto him, that a kinsmans house of his heire in England had been, for the space of forty yeers together, molested by Dineis; but, by one Sacrifice or Masse offered by Father Parsons, it was delivred: and his kinred who lined there, having been all their life-time before zealous Protestants, haue all of them since become Catholicks.

I beleue, many houses in England, within these

Chaucer.

these forty yeeers , especially those that pertained to the friends and wel-wishers of *Parsons* and his fellowes , haue been much haunted with sprites , not of the kinde of *Fairies* , but of thos: of whom ingenuous *Chaucer* speaks ; that where the *Limiter Exorcising priest* went vp and downe within his station, there were no diuels nor Hobgoblins to molest , especially the weaker sex in the night-time : the reason he giues is demonstratiue : for ,

*In every Grove, and under every Tree,
There n'is none other Incubus but hee.*

But this difference I obserue between the ancient Priests of a coorse thread , and these refined Seraphicall Masters of the Jesuiticall Loome : they drove away Spirits only by their presence : but these can dart out a *Masse* from ouer Sea , some thousand miles off , and with it blowe away all the Diuels that dance in such or such an enchanted Castle in *England* ; whereupon , all the Protestants that dwell within kenning , must needs turne *Romanists* : *Telle me iefe* , quoth the Diuell .

*The third seruice, being a singe dainty
dish, long kept cold, and farr-fetcht. The sauce
must supply for a companion to it.*

Le Tuscus, a Confessor, Martyr, and Pope, upon
a certain time was tempted by a woman, who would
needs kiss him; but the holy man by no means consented
to such immodesty: yet, with much strugling she
kissed his hand, whether he would or no. Whereupon, he
commanded it to bee cut off; because no corrupt flesh
should remain about him. Which when the people per-
ceived, they earnestly intercessed our Lady for him, and
she most mercifully restored it again: and then bee said
Mass as before; and acknowledged our Lady his Sa-
uour. *who most cleare & true is the shew of
yours owne sight wch doest thinke on me*
*Our Lady his Sauour? O blind Bayardly pre-
sumption! The blessed Virgin acknowledgeth her
sonne, the Sonne of God, to bee not onely our, but
euen her proper Sauour. But these audacious Cob-
blers of lyes dare mend Magnificat, yea, and ou-
face the Scripture, in setting vp the Mother for a
new Sauour.*

But, O austerity and rigour! Did a Pope, vpon
so petty a cause, act the valorous *Matus Scavola*,
and destroy his owne hand? Surely, if our sa-
crificing Priests and Jesuites should execute so
seuerre a Law vpon themselues, the King would
haue in this Citty many Subjects not onely
inwardly

*In lib. init. The
lives of the
Martyrs, transl.
by Kinsman.*

F.Hi.
F.Me.

inwardly lame in their *obedience*, but also outwardly lame in their *lims*. I knowe two *Priests* in *London*, who are very vnable at this time to doo the King any seruice in the warres ; for which, they haue a *necessary* excuse, though not *legall*, ha-
ving employed themselues in other *hos wars* al-
ready : so that now they are fitter for an *Hospi-
tall*, than the *Camp*. And yet when the time of
their *Lying-in* is expired, they will creep out of
the shell again, and looke as bold as their bre-
thren, laying it on with *Masses*, holy *Masses*, which
would bee vtterly polluted, if executed by any
Presbyter guilty of *Matrimony*. Yet (mee
thinks) they should vse very fauourably their
iudicall power in *Confession*, who themselues
haue had so much need of *Indulgence*. To say no-
thing of a *Catholique Maid*, supposed to haue been,
with others, oppressed in the ruine at the *Black-
Friars*, whose office hath been to carry bands and
shirts vnto the *Priests* chambers : but, whatsoeuer
her ill luck hath been, she hath met with some in-
fectious blasting vapours, which now sequester
her from all company : being posted off by her
Ghostly Fathers, vnto the *Physicians*,

But to leaue these noisome corners, and to re-
turne to the more pleasing path of our old won-
der-working Tales: He had need be a good Chi-
rurgion, who could cement a broken piece, e-
specially a hand wholly cut off. But this is like vnto
the Tale of Saint Dominick, whose legs cut off at the
knees, by praying vnto our Lady, they were, with-

Read, concer-
ning S. Domini-
cuk, a Book
written by
I. Heigbam, in-
tit. The life of
S. Katharine of
Siena.

out the help of any Artist, grafted on again; or like that of Saint Denis, who, for a mile or two, carried his head in his hand; or not vnlke the Story of Saint Winifred: of whom they report, *Her head, once cut off, sprung and grew on againe;* but lopt off a second time, where it fell, there arose a fine siluer stream, or a pleasant Fountain of running water, which at this day (as they vaunt) cureth the Diseased: and the drops of bloud which Saint Winifred there lost, are yet to be seen. The place of this beheading, and where the miracle is more extant, is at Holmwell in Wales, not many miles off the City of Chester: whither once every year, about Mid-summer, many superstitious Papists of Lancashire, Staffordshire, and other more remote Countries, go in pilgrimage, especially those of the feminine and softer sex, who keep there their Rendezouz, meeting with diuers Priests their acquaintance; who make it their chief Synod or Conuention for Consultation, and promoting the Catholique Cause, as they call it; yea, and account it their chiefest barkest for commodity and profit, in regard of the crop they then reap by Absolutions and indulgences. Let mee adde, that they were so bold, about Mid-summer the last yeere, 1523. that they intruded themselves diuers times into the Church or publick chappell of Holmwell, and there said Mass without contradiction. It is not vnlke they will easily presume to the same liberty heer in England, which they haue vsed of late in Ireland; where they disturbed the Minister at a Funeral.

Funerall, erected one or two Frieries, with open profession, in their Monastical habits, and haue intruded *titular Bishops*, to supplant the Church-gouvernement there in force: as we see in like manner old M. Bishop, sometimes Prisoner in the *Gat-houſe*, now perking vp and flanting with the vain, aeriall, fantastick bubble of an *Episcopall Title*, far-fetcht, and yet lightly giuen, hath rambled vp and down *Staffordshire*, *Buckinghamshire*, and other places, vnder the name of the *Bishop of Chalcedon*; catching the ignorant, vulgar, and devoted *Romanists*, with the pomp of his pontificall Attire, and that empyname of a *Bishoprick*: whereunto he hath as much right as he hath Lands there.

The Bishop of
Chalcedon.

I commend the thriftnesse of the *Popes Holiness*, in erecting *Bishopricks* with such small cost. The *Title* stands him in nothing but a piece of parchment, with a Bosse of *Lead*, signed *Sub anno Piscatoris*. As for *jurisdiction* and *revenues*, there needs nothing, but to send into *England* this new *Puppe* of his owne making. The honest, libe-rall, *pope-holy*, *Lay-Catholiques* of *England*, many of them, especially the more ignorant, and therefore dotingly devout, are so mad of these trumperies, and so sick of their money, that his *Benedictions*, *Beads*, *Rings*, *Reliques*, *Agnus Dei*, and the like, will be good merchandize, better (perhaps) than *Virginian Tobacco*, and feeding as much as that fume. *Physicians* say, and experience shews, that, for a *Consumption*, *Asses milk* is not the *worſt Cure*: and ſure, to feed a-fieſh the declining and staruing

Bishop of Chalcedon.

staruing fopperies of Popery in this Land, what better nourishment, than thosē no small summes which are daily squeezed from many siniple burden-bearing *Animals*, whose radicall moy-sture of their purses is daily exhausted by the *Horse-leeches of Rome*?

The name of *Rome* is able to these weak and bleared eyes, to imbellish any thing, to gild ouer and make acceptable any Pils, though being nothing else but sheeps trittles. A bundle of *Beads* worth three pence, if sanctified from *Rome*, shall strain out of Catholick purses so many pounds. The *Preaching*, the *Liturgie of the Church of England*, is but dry meat, and hath no foison in it, because it is not basted by the cookery of the *Popes Court*. The *catechizing of children* heer is vnfruitfull, because not performed by the sublimated pedanticall Instructors, the *Jesuites*; such reverend Fathers as *Leedesme, Vause, Davies, Cox, Cortin*. The *confirmation of our children* by our *English Bishops*, though done in decent form, and with convenient praier, yet (forsooth) hath no sacred influence, because our *Bishops* haue no *Crozier staffe, no Holy-water, no Vntions, no Chrisme, no binding of foreheads for seuen daies, no delicate Authoritie à DOMINO DEO NOSTRO PAPA*. But, if an *Eutopian, Chalcedonian, New-nothing, Puffe-paste Titulado* come with faculties in his budget from *Rome*, where hee was miraculously created *ex nihilo*, then what gadding, what gazing, what prostration, to receiue but one drop of that sacred

sacred deaw ! The least flash of light from the snuffe of a *Roman Lamp*, out-shines and eclipseth all the twinkling petty sparks of the Church of *England*. Strange it is, that any of our Nation should so basely degenerate, as to captiuate their wits, wils and spirits, to such a foraine *doll Gull*, composed of palpable fiction and fascination ; whose enchanted Chalice of heathenish Drugs and *Lamian* superstition , hath the power of *Circos & Medeas* cup, to metamorphize men into Bayards and Asses. The silly, doting *Indian Nation* fall down and perform divine adoration to a rag of red cloth. The fond & brainesick Papists of our Nation doo little lesse, when they adore the very *Cope and Vestments* (belonging to Bishops and inferior Priests) where they lie alone, falling down to them, and *kissing them*.

But to view their new-intruding *Hierarchy* a little neerer : Me thinks, the *Ministers of the Province of Canterbury*, now meeting in *Connocation*, are ver-ry forgetfull, in suffering themselues to be desti-tute of a worthy member, the new-stampt *Arch-deacon of London*, *M. Collington*; who, by the ex-perience he hath had in exercising *Jurisdiction* ouer his fellow *Priests*, as also in *conuenienting the Laicks*, is able, if hee were called by authority to the *Synod*, to give very good aduice for *reformation*, or *deformation* of the *Church of England*, and laying it vnder the *Popes* sacred foot. The like defect also is in the *Province of York*, by the absence of the *Arch-deacon of Lancaster*, *McClifton*. No doubt, these two

Damianus à
Goes, de mor.
Gen. l. i.

The new
Arch-deacons
of London and
Lancaster.

new Chips, cloven out of the old Block of *Rome*,
are the onely sound Timber to build vp our
Church, or rather to make *worme-woodden Images*,
for besotted *Laicks to adore*. I now hasten to
acquaint you with another of their tales, and it is
a crafty one.

*Another seruice or course of diuers strag-
gling dishes.*

Thomas Lee,
in Tratt. de In-
nocent. et adorat.
sanctor. Cap 14.
page 222.

Rifum remansit
amicis.

APoore old man in *Rome*, left his upper gar-
ment: and being vnable to buy another, he became
to the shrine of the twenty Martyrs, and prayed aloud to
them to help him to rayments. At his departure, he
met with one at the very church dore, a Priest, who de-
livered vnto him from the Pope a purse, that had in it
to the value of some twenty pound in siluer. The poore
man amazd, and not knowing what he meant, hauing
neuer before in all his life-time had the carriage of so
much money; the Priest told him, Our holy Father the
Pope commanded me to deliver it to the next man I met
going into the Church dore who shall haue need of it. &
bid him still pray to the Martyrs. The poore man return-
ed ioyfully to his home, and ever after visited the
place once a day.

I see no reason why this should come into the
Legend of strange narrations, for that the Popes
ears might easilie be so long, by the Priests infor-
mation, without any inspiration from heauen, as
to

to take notice of the poor mans desire, who (be-like) was not so cold for want of his coat, as hee was warme with zeal, to cry aloud for a new. But this by the way. I leare the Popes price of Martyrs, namely, that they are worth pounds apiece. Well might the Pope haue rated them at a higher value, when as he yeerely, nay, daily getteth farre more in their names, by bartering their pretended Supererogations of Martyrs and Saints.

In the yeere of our Lord 1612. one Lucia, an Italian Virgin, came to a Towne called Multauia, in Bohemia, where is taught the Waldensian doctrine, first preached to them by one John Hus, and by him generally received, whereby the traditions of the Romane Church are at this day there utterly neglected. This Virgin understanding of divers their strange opinions, that they denied Purgatory, Prayer for the dead, Benedictions, and halloynings of Water, she obseruing of Fasting daies, and the like; shée spake somewhas disgracefully of their Religion: whereupon shée was adiudged and appoynsed by the Magistrate, to bee burned in a field neare unto the Towne where shée then remained. But the maid noe willing to be led by them vnto the place of Execution, they began to tie ropes about her, and so to force her along: but shée often crosting henselfe, and invocating the blessed Virgin Mother of God, could noe bee remoued by the strength of ropes, or Oxen, or any power they used. At length shée vanisched from them, and by a Miracle was brought vnto a Nunnery, aboue an hundred miles

Richard Stan-
nburgh, in the
Preface of his
Book, intituled,
The Principles of Ca-
tholique Reli-
gion.

off that place; where, so this day shee linerh, to praise God
for her deliuerance.

Hee that made this tale, had a *Chimara* in his
braine.

Definet in pescem mulier formosa superne.

Hee had heard of an old Fable of the Gentiles,
of the Image of *Cybele*, that was to bee
brought into the City of *Rome*, but by no means
would it stirre, though drawne with ropes, till
there came a *Vestall Virgin*, that with her girdle
drew it after her. This botcher patcheth such a
one together, and fittens, that in stead of an im-
moueable Image drawne by a *Virgin*, here is a
Virgin that could not be drawne like the Image.
*And so hee got a piece of bread and cheese, and came
away.*

A tale to some such purpose, is repeated of one
Clarence a sacred *Virgin*, by the said Author; the
one as well to bee beleued, as the other: yet of
both I say to the Relator,

Cui tua non odium, vel cui portenta cachinnum

Non moueant posthao, is mibi prodigium est.

Stannhurst,
versus.

F.Baker in his
Watch-word,
page 20.

One George Sephocard, a Scottish Protestant,
happened to travaille into France, with a Brother of his:
where seeing them one day goo in Procession, this
George scoffed at them, but accordingly he was rewar-
ded: for presently he fell to a pitifull screeching, and so
died. The night after his death, John Sephocard
his brother, and companion into that Countrey, had a
pitifull

pissifull Vision. He thought hee saw a thousand Diuels
in bideons and vgly shaptes tormenting his dead Brother.
But bee, hauing had a faire warning thereby, changed
his former Religion and course of life, and became Ca-
tholick.

Heere is a Procession of lies, one after another, *ordine longo*. But yet, that a man should
smile at their *Procession*, is not strange; nor that
he should die, no maruell; nor that another should
dreame, no great wonder: but they had best take
heed, how they apply these narrations of vnex-
pected deaths, lest the *Story of Black-Briers* bee as-
well inverted vpon them.

Oswald Mülser, in the County of Tyroll, neere
Oenipont, would not bee contented bus with a Priestly
Host: bee received it no sooner into his mouth, but hee
beganne to sink into the ground, which swallowed him
aline.

This is a meere fiction, intended for the mag-
nifying of the *Priest-hood*: it is the steame of their
impious policy, *ad terrorum incutendum, et fucum
faciendum populo*; to gull, terrifie, and amaze the
simple ignorant people, and for bringing them
into admiration of their *Priest-hood*, the sanctity
of their attire, and the divine potencie of their
sacrifice; by this means to enchant and bewitch
their innocent simple soules, and so to offer them
vp for a prey to their great Idol at *Rome*. Surely

Fitz-Simon in
Iustification
and Expositi-
on of the sa-
crifice of the
Mass, page
100.

A sweating Crucifix.

our Saviour Christ ate of the same he gaue to his Disciples : but our sublimated Priests will haue finer bread then is made of wheat. I maruel none of our people in England sink into the ground, for daring to eat of the same bread with the Minister.

Francis Xauier, *Apotle of the East-Indies,* and resuise, as often as bee extraordinarily trauelled in the Indies, so often did a Crucifix in Spaine, in his parents house, sweat. At length, when the B. Bauiere dyed, the aforesaid Crucifix, during a yeere after, did every Brydye sweat bloud.

*Hen. Fitz. Simon
in Lib. prez-
dict. page 123.*

He had read, belike, the verse of the Poet :

*In templis sudanit ebur, pecudesque loquuntur
Infundantur.*

• Or it may very well sauour of some Ignatian fraude, as Anno 38^o of Henry the Eighth, a Priest did pronounce at Pauls Croffe, and there confessed in publick, that he himselfe saying Mass, pricked his finger, and bbloudied the Corporas with the Altar-clothes, purposing to make the people belieue, that the Host had bin miraculously

One Epachius a Priest, on Christmas Eeve, being at Mattens, resorted often to his owne house to drink, even after midnight : whereby he was made incapable to receive the blessed Sacrament on Christmas day, as buning in the beginning thereof, at midnight, broken the Fast. The chiefe of the Towne beeing allied to him, nor know-

*Surius in vita S.
Godefridi. l. 3
c. 12.*

ing of such his intemperance, desired him to sing Mass. He, as he was presumptuous, undertook to celebrate. But as he received the heavenly Host, suddenly he beganne to ney like a horse, to tumble and wallow on the ground, to fame at the mouth, and to deliver up the blessed Sacrament, which he was not able to swallow: upon the disgoring of which, it was seene to be carried away visibly in the aire. The Priest beeing in this plight, he was by his kindred borne out of the Church, remaining subiect to the falling sicknesse all his life.

It seemes to me no more strange now to heare of a drunken Priest of the Jesuiticall fraternitie, then when I read Petrus Cluniacensis Abbes his book: in which hee reports, of some Lerty and odde Benedictian Monks, and Dominican Friars, that were most famous and notorious Loschers: and Bredenbachius hath a Catalogue of others, who were Coniurers.

Lib. 2. c. 2.

Seuerall Miracles haue beeene done in England and else-where, saith F. Richard Conway the Jesuit, by the honouring of Saints Reliques; which Protestants (saith he) will not heed.

One M. Anderton, a Lancashire Gentleman, was cured of the stone, by the Relick he had of F. Campion the blessed Saint: and being afterwards of another disease, laid out so farre dead (vt ei iam pollices ligare curvit) that his thumbs were bound, by the help of the said Mar-

What

Rich Conway
in Apol. pag.
281.

This is like unto diuers the blasphemous Fables, which you shal finde in the Reuelations of Saint Bridge¹, lb. 4. or like that of *Vegas* the Frier, in comment. in cap. 6. Apoc. Aug. de vera relig. Gregor. hom. 29. in Enam. Paul. Bombin. in vir. Mart. Campian.

What prodiges are these? What horrible impieties! Are they not *Anichristi & Pseudo christi*, that breathe out these damnable forgeries? that shame not to affirm, that the bones of a Traitor can raise a dead man, as did *Elycens* his bones; or that the flesh of *Campion* could performe that which was so much admired in our Sauiour himself, when he was amongst us in the flesh? How can they but blush at these things? When Father *Campion* came an *Apostle into England*, there was an *Earthquake* (say they): and so there might well be. Nay the great Bell of *Westminster* toll'd of it self. But that I think is a loud-ringing lye. When Father *Campion* was arraign'd, Judge *Aleph* his finger burst out a bleeding through his glove, *Thames* overflowed, and divers other obseruations haue our imposturizing Renegadoes. But those faltlesse gulleries are no whit answerable to this their villainous and prophane fiction. If M. *Anderson* were thus strangely raised, it is maruell his friends in *Lancashire* speak not of it, with many of whom I conversed, and am sure(had it bin true) would haue recited this tale in their discourse. Againe, if *Reliques* be thus powerfull, I wonder they had not tryed, & brought some of them for the reuiving of their *Priests*, or any other of them that were killed at the *Black Friers*: or why made they not vise of some of them, for the curing of *Lady Blackfemes*, and such as were, by the mischance at the *Black Friers*, sore wounded? *Campians Saint-ship*(sure) came but from *Tiburn*. And

And yet what admirable vertue doe our Papists conceiue to bee in the poore Reliques of *Story*, *Felton*, *Sommernile*, *Arden*, *Parry*, *Lopez*, *Garnet*, *Campion*, and the rest of that *Saint-traitorly* Crue. The very paring of their nailes doth help to doo miracles. Their pictures are so sanctified, that they are hung ouer the Altars. And I much maruell, there were never strange wonders performed by the wood of the Tree at Tiburn; considering, it hath beene blessed by some of their sacred bodies, and bedewed with their last spritefull breath. But did you never heare of *Campians girdle* that bee wore? Then reade one *Edmunds* his book of *miracles*, and that will tell you strange newes: *Hierosolyma (inquit) bene nouit, ad quem pertinuit: Tiburnus non ignorat, qui locus erat ubi Pater ipse Campianus martyrio coronatus erat: Ierusalem (quoth hee) knowes the girdle: for, it girded about the Sepulchre of our Sauiour: Tiburne knowes it, the place where *Father Campian* received his crowne of martyrdome: yea, saith he further, and the *Diuels* know it, who detest all such manner of geere, and whom it hath vexed so sore, that it hath put them to extreme torments. This Girdle cured *Lepers*, *the blinde*, *the dumb*, all mannes of diseases. If the Girdle that imbraced his apparell, could doo such miracles, what then should I think of the Rope that imbraced *Father Campian's* holy bare neck? yet I heare of no wonders done by that. The besotted *Egyptians*, that kissed, with earnest deuotion, the *Affe**

Campians girdle.

Psal.

Upon which the *Idoll Ifis late*; and the lymphaticall *Priests of Baal*, that lanced their owne flesh before an *Idoll of wood*, had as much religion, and I think more wit than our moderne *Reliquesauers* haue. God hath giuen them ouer to the spirit of illusion, to beleue vnsauory lies. *Hee that fits in the heanens, laughs them to scorne*. Almighty God, with his *Angels and Sainis*, will haue them in desision.

A liquid dish, with more sauce then meat.

Conway in
Apol page 290

A Virgin, a kinswoman of mine, saith Conway an English Priest was freed from the Diuell, by anointing her selfe with oyle, into which another Priest that prayed for her, had mingled his Teares.

I think, of late daies our *Romish Priests* haue wept too little, and laught too much : and that is the reason, we are pestered with more fiends, than friends. But when the *Vacation* is past, and Legall *Terme* come in, we shall, I hope, haue fewer of them come ouer. This Couey of night-birds may shrowd themselues warme vnder the gentle wings of their *holy Father at Rome*. I am sure, as yet they play the *Bass & Moles* with some of our Countrey-men ; either trenching themselues in the Mines of their Labyrinths at home, or masking in their gold & siluer abroad, in the fashion of Rake-hels and Ruffians. If, about *Bloomesbury* or

or *Holborne*, thou meet a good smug Fellow in a gold-laced suit, a cloke lined thorow with velluet, one that hath good store of coin in his purse, Rings on his fingers, a Watch in his pocket, which hee will valew at aboue twentie pounds, a very broad-laced Band, a Stiletto by his side, a man at his heeles, willing (vpon small acquaintance) to intrude into thy company, and still desiring further to insinuate with thee; then take heed of a Iesuite, of the prouder sort of Priests. This man hath vowed *poverty*. Feare not to trust him with thy wife: hee hath vowed also *chastity*.

Many of the secular Priests and Fryers go as gallant as these, but the Iesuite hath a superlatiuue cognisance whereby they know one another, and that is, as I obserued for this time, a gold Hat-band studded with letters or Characters. Perhaps at another tyme they haue another mark, according to their watch-word giuen among them.

CHAP. VI.

*Of prophane impostures vsed by exorcising priests in England in the tyme of
Queene ELIZABETH.*

DOTH any man doubt whether Priests reares are so precious and powerfull, as to wash away and drowne diuels? DOTH any miscreant

How to kenne
or smell a
Priest.

One of them
had such a
Watch, which
he prized
higher in my
hearing.

Heretique derogate from this antidote ? Let him knowe, that there is admirable power in a Priests breath, his gloves, his hose, his girdle, his skirts, to scorch the Diuell; in his Albe, his Amice, his Maniple, and his Stole, to whip and plague the Diuell. Or hath none read of the dreadfull power of *Holy-water*, *hallowed Candies*, *Frankincense*, *Brimstone*, the *Book of Exorcismes*; and the *holy potion*, to scald, broile, and to sizzle the Diuell? of the dreadfull power of the *Crosse*, and *Sacrament of the Altar*, to torment the Diuell, and to make him roar? If any think these strange, I referre him to a Book written by D. *Harfenet*, now *Bishop of Norwich*, the Title whereof I haue set in the Margent: and you shall finde, that one *Father Edmunds*, alias *Weston*, F. *Dibdale*, F. *Thomson*, F. *Stemp*, F. *Tyrrell*, F. *Dryland*, F. *Tulice*, F. *Sherwood*, F. *Winkefield*, F. *Mud*, F. *Dakins*, and F. *Ballard*, *Priests and Jesuites*, haue stoutly and strongly confirmed all this long since. If the Book cannot easily be gotten, I wish it might be imprinted again, for that the Priests cogging collusion, vnder pretence of exorcising, is there fully discouered: and I haue heard, that the most of these Books which were formerly printed, were bought vp by Papists, who (no question) took so much delight in reading them, that they burned as many as they could possibly get of them. But, to acquaint you with the strange power of a *Catholique Priests breath*: *Pliny*, in his *Naturall Story*, telles vs of a certaine people, that doo anhe-

litu

A Declaration
of egregious
Popish Impos-
tures, to with-
draw the harts
of his Maie-
ties Subiects
from their al-
leageance, and
from the truch
of Christian
Religion, vid.
. 14, 15, 16, 18
& 20.

I think they
do so with this
Book of mine:
for, the first
three impres-
sions, con-
sisting of 4500,
are vanisched in
a Month or
little more,
and now I
sweare under
the Presse a-
gain.

lituoris enecare homines, kill men with the breath that comes from their mouthes. And *Leno* in the Comedy is noted to be of so strong a breath, that hee had almost blowne downe the young Gallant that stood in his way : but the Poets tell vs, that *Auernus* or *hel* hath a more deadly breathing than all ; so as if a Bird doo by chance flee ouer the *Stygian Flond*, shee is quelled with the smell, and falleth stark dead. Now, the company of Priests, for potency of *breath*, doo put downe *Leno*, *Hell*, the *Dinell* and all : for, the *Diuell*, who can well enough indure the lothsome odors and evaporationes of Hell , is not able to endure the vapour issuing from the mouth of a Priest, but had rather go to Hell , than abide his smell. And hence it is (I think), that , in their *baptizing* of children , the priest *breathes* and *spets* into the mouth of the child : which (no doubt) is very soueraigne, especially if the priests lungs bee but a little ulcerated or pockified. One *William Trayford*, and *Sarah Williams* (as you shall reade in *Bishop Harfenet's Book*, page 71.) beeing possessed, *Trayfords Dinell rebounded at the dint of the priest's breath*, and was glad to get him out at *Trayfords right eare*, like a mouse, rather than he would come out iump against the priest's mouth. *Sarah Williams lay past all sense in a trance*, beeing utterly bereaued of all her senses at once: the priest no sooner came neare her, but shee discerned him by the smell. Was not this a folly rank smell ? Yea: but this is but a flea-biting to the priest's gloves , his hose , his girdle , his shirts,

Mengus the
Canonist gi-
ueth vs a rule,
that if the Di-
uell be stub-
born, and will
not obey the
formidabe ex-
orcisme of the
Priest, then
that the Priest
shall as suon
quaproxime
ad energum-
num admonere.

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which had in them a dreadfull power to burne out a Diuell, nay, all the Diuels in the parties aforesaid possessed. Which diuels, because the priests knew so well their names, shall not heer go vncited : *Lustie Dick, Killico, Hob, Corner-cap, Puffe, Purre, Frateretto, Fliberdizibbet, Haberdicut, Cobballo, Maho, Kellsoccam, Wilkin, Smolkin, lusty iolly tenkin, Porterscho, Pudding of Thame, Pour-dien, Bon-ior, Morubizanto, Nar, Berton, Delicate.* The chief of these Diuels, when one of the priests glones was but put vpon the possessed's hands, durst not abide, but was scared, and went straight away. One of the great Diuels was slipt ere hee was aware, into *Sarah Williams* legge : where finding him selfe caught within the priests hose, which she had on, he plunges and tumbles like a Salmon taken in a Net, and cries, *Harro ho : ouz alas ! pull off, pull off : ease the poore Diuell of his pain* (oh, a goodly ginne to catch a Woodcock withall). O but let me tell you of another trick, though not so cleanly as I could wish. One *Eid* (*Landresse to the Diuels incarnate*) was washing a Buck of foule clothes : amongst which, was one of the *Priests-Exorcists* shirts. The Diuell comes sneaking behinde her, trips vp her heeles, and pitcheth her on her hip. And wot you why the Diuell played her this unmanerly tricke? Because shee was washing-out a foule shirt of one of the Priests, which afterward serued to whip the Diuell out of one of the possessed. There are yet other *Antidamoniacks* of speciall account, which, in the Diuell-hunting sport.

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sport, are in stead of little Beagles to fill vp the Cry. And they are the *Amice*, the *Albe*, and the holy *stole*; very Scorpions and whips indeed: and therefore beware, Diuell, F. Edmunds no sooner layd the *Amice* vpon Sarah Williams face, but a spirit puffed at it, and could not endure to let it alone. The sacred *Stole* was but wound about another's neck that was possessed, and it so pent and begirt the Diuell, that he staved, fumed and foamed, as he had been stark mad; and, in the end, was squeezed out with pure violence, as water out of a Squirt. An heroicall combate was performed between *Maho*, one of the Diuels, and the Priest, during seuen houres long. *Maho* the Diuell stood vpon his guard, would not come in. He was summoned by the Priest, first, with *Salme Regina* and *Ane Maria*; then with *Mengus* club, with his whip, with *Holy-water*. *Maho* stood out, till the priest prepared himself to afflict him with the *Maniple*: and then he came in, and yeelded to parley or dialogue with the Priest in a milde and temperate voice. See the puissance of the Catholique Romish Church, whose silliest rag hath power to change the Diuels roaring note, and to cause him to speak in a milde moderate key! *Lates anguis in herba*: a man would little suspect, when he meets with the *Amice*, the *Stole*, and the *Maniple*, wound vp in a little Casket, that there were such black hel-metall within them, to excoriate and lancinate a Diuell.

But I conclude: *Nisi manujs, tricis & puppis vfa
effet*

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All these tricks
and many
more were ac-
ted at Denham
in Buckingham-
shire, about the
year 1590.

The intent of Priests iuggling tricks.

effet Roma, panas iam diu dedisset : If it were not for puppets, apes-faces, and gawds, with which Rome allures, masks, and disguises the poore silly people, shee had long since sung the dolefull Song mentioned in holy Writ ; Desolatiōne magna desolata est, & turpitudo eius gentibus reuelata ; that is, shee had beene cleane desolate, and her turpitude had beene opened to the eyes of all the world. As for all the tricks and iuggling shifts (so often discouered) which the Priests, these Exorcists, doo vse ; the Exorcist driving the diuell within the lists of the possessed body (with Come aloft, Jack-an-apes) from one part to another ; to what end doo all these their dealings tend, but to this project, that the standers-by may be perswaded of some point of *Popery*, or of the Priests power over the diuels ?

If any Christian in these daies hath beene truly and really possessed by the Diuell, and if the Romish Priest haue truly such a scourging power to whip out Diuels, why vse they it not effectually when most need is ? For example : There was one M. Blewes, a man of great reue-newes, and one M. Fowell, a man no lesse famou-sed, bothe of which either were or seemed to bee indiuelled. How often had they beeene Exorcized in this Kingdom, by Francis Kemp, by Philip Woodward, by F. Edmunds, by F. Campian, by F. Sherwin, by F. Hil, by F. Walpole, and divers others, but especially, F. Collington, and F. Warmington, who often promised, they would make the Diuell speake in M. Blewes, and M. Fowell ?

well? But as those two had many sweating combates heere in *England*, so had they tormentings at *Loretto*, *Sicern*, *Lile*, *Lourain*, *Doway*, & elsewhere beyond the *seas*, and all the consolation which they found, was to returne worse, and farther from hope of deliurance, then when they went. The Popish *santuaries* rather added strength to the diuels. And yet our *Popish Thrasonicall Priests* will brag & boast, that they can rosse a diuell like a *Tennis-ball*, or a *Dog in a blanket*; whereat they are very nimble, especially in a possessed woman, in whose body they can canuas a diuell by concrestation and certaine enchanting nips, making him ferret vp and downe, from tongue to toe, from toe back againe to finger. Oh the formidable magicall power of sacred anointed hands, not onely infusing chastity, but also sanctity by their touch!

CHAP. VII.
Of later dog-tricks, and forgeries, by subornations, raptures, visions, &c.

I Could heere set foorth another Theatre of their Exorcising plots & attempts, to weet, their practising with *Grace Sowrebutts* of *Salmisbarie*, in the County of *Lancaster*; whom one *Thomson*, alias *Southworth*, a Priest, caused to accuse *Jennet Bierly*, *Helen Bierly*, and *Jane Southworth*, (the one of them her Grand-mother) of *Witchcraft*, of the killing of the childe of *Thomas Walshe*, with a

Master Southworth's practice.

This was done
about 14 years
ago.

The Exam-
inations were
put since in
print by Thom-
as Potts, Es-
quire.

The Boy of
Bilson.

Naile in the Nauil, the boyling, eating and oyl-
ing, therby to trans-forme themselues into di-
uers shapes : all which, at the Assizes holden at
Lancaster, prooued to be false ; and the said Grace
Sowrebus confessed, that shee was perswaded and
counselled to accuse the said parties of *Witchcraft*,
by M. *Thomson*, alias, M. *Christopher Sandwith a Priest*, who complotted this, to gaine to himselfe
some credit by exorcizing, or vnwitching her.
This confession of *Grace Sowrebus*, with the Exa-
mination of others, who discovered the Priests
impious dealings, was taken before *William Leigh*,
Batchelor in Diuinity, and *Edward Chiswell*, Es-
quire, two of his Maiesties Justices of peace in
that County. Sure, these juggling exorcisms
are but ordinary with Priests and Jesuites : but
such a malicious and bloody project of suborna-
tion, must be a master-trick of some sublimed
spirit, fit to instruct a nouice *Affaine*, and to read
a Lecture in the Jesuites dark chamber of medita-
tion.

For the next vnmasking of our *Mirabilaries*, I
might adde the *Narration* of certaine Priests
practising with the *Boy of Bilson*, *Anno 1621.*
whose name was *William Perry*, Sonne of *Tho.*
Perry of Bilson, in the County of *Stafford*. But be-
cause there hath beeene so lately a true discouery
of the notorious Impostures of certain *Romish*
Priests, in their pretended Exorcising or expulsi-
on of the diuell out of the said young Boy, I re-
ferre you to *M. Rich. Baddeley* his book vpon that
occa-

occasion written : and I intreat you to consider, whether they deserue not the reputation of the rarest Mounte-banks of these times. *Quam falsa
dicens volupatem ceperint, eandem vera legendo et
audiendo emisant.*

About some seven yeeres since, two Catholique Maides, forsooth, the one called *Mary*, the other *Anye*, resorting to the Gate-house in Westminister, took such benefit by the Priests conuersation with them, beeing sometimes sequestred from all the world besides, that they were cast into extaticall raptures, and possessed, not with Devils, as the vulgar sort of those that undergoe the Priests hands, but with heauenly and glorious guests, pretended to enter into them, and inhabit them, to the great admiration of the stupid, gullified, Romancing beholders ; and to the no small renowne of the *Spirituall Fathers* then present ; *F. Benet, F. Aston, F. Palmer, F. Hanz.* In very deed-law, they were someritimes possess with the Virgin *Mary*, other-while with Saint *Michael* the Arch-Angell, Saint *Iohn the Baptist*, *M. Molineux* the Martyr, and *M. Roberts* the Martyr, and diuers other aswell Masculine as Feminine Saints ; and, in the name of these *Saints*, did giue blessings to such as were present. The substance of which narration hath beeene, vpon the Examination of one of their *Exorcists*, confessed. Yet when this was blowne abroad, and began to breed scandall vnto the *Catholick Cause*, one of the Maydes gaue ouer her pretended guests, and

*In præsat. lib.
prædicti.*

Two Maids
possess with
the Virgin
Mary, Michael
the Arch-Angell, &c.

Two Tiburn-
martyrs.

One Hant, alias, Hance,
possessed with
the blessed
Trinitie.

studit owt
of the Exam
nation.

Verbatim, out
of the Exam
nation.

the other was secretly conueyed away.

One of the forenamed Priests calling him selfe Edward Hant, alias, Hance, borne at Lutterworth in Leicestershire, had a trick beyond all his fellowes, and durst aspire so high, as to pretend himselfe to bee cast into a deepe admirable extasie, and to be corporally possessed (*horre-scorerens*) with the blessed Trinity. Neither was hee more abominably knauish in this his *impudency*, than some of his owne Coate were then backishly foolish in their *credulity*. For some of them, when hee acted this his *Trinitarian rapture*, came and kneeled to him, bringing Oblations triplici numero, to present vnto the Trinity, inhabiting this Mounte-banke. Among which gifts presented by these Loxols, one was Gold coine, an Oblation neuer vnablestable to those that pretend *creare Creatorem*. That it is no fiction in mee to relate this their fiction, may appeare by the *Examination* of the said Hant taken, iulij 5. 1616. before the Lord Archbishop of Canterbury, the Lord Bishops of London, Lincolne, Rochester, Lichfield, the Deane of West-minster, and Sir W. Bird, Doctor of the Law; before whom hee denieth not such his *rapture* and *possession*. For being then demanded, whether hee euer tooke on him to bee possessed with the blessed Trinity, saying of himselfe, I G O D the Father, that made the World; I G O D the Son, that redeemed the World; I G O D the Holy Ghost, that sanctified the World, the glorious, blessed and undivided

undivided Trinity, doe give you my blessing, and doe command you to adore mee. And beeing further asked, whether some that were present did not adore him, and some other refused : hee answered, That once or twice when hee was about those actions, or in the Interim of them, hee was in a transe, and his soule did see very supernaturall and admirable ioyes : and then whether G O D Almighty or an Angell (hee will not meddle with it, but referreth it to G O D Almighty and his Church) spake in name of G O D and the blessed Trinity, and gave a Blessing, and that himselfe at those times had no power in himselfe, but that the Organs of his body were used to a supernaturall purpose, and by a divine or supernaturall cause : And as G O D did cause the Aire to speake, in giving downe the Law, saying, I A M T H E L O R D T H Y G O D ; and did cause Balaams Ass to utter words : so hee might cause the Organs of this Examinatees body to speake as best pleased the will of his divine Maiestie : and the truth of the whole action, hee doth referre to G O D Almighty and his Church. And hee doth say further for his part, that no humane person whatsoever living can use the Name of the blessed Trinity ; saying, I the blessed Trinity blesse you, without sinne, unless G O D Almighty do take the creature, and speake in him : and then it is Gods owne word, and not the word of the party. But touching Adoration, there was no Commandement of it, to his remembrance : and if any did it, it was no more then due to the e-

This Hans
with his cog-
ging tranfe,
is so bold and
blasphemous,
as to allude
vnto Saint
Pauls rapture,
2 Cor. 12.3

Katharine of Sienna.

eternal Trinity, who may bee adored in all places.

This imposture, though never so odious and blasphemous, yet flew abroad, and was by some fostered as a true Miracle. For confirmation whereof, report was added, that this holy Priest thus possessed by the Trinity, walking vp and downe the streets daily amongst the Hereticks, yet none of them had the power to apprehend or lay hands on him.

Apoc.13.6.

1.Tim.4.1,2,3.

Coniugia sacerdotum sunt adulteria.

Hosius Confess.

Petrus. c. 26. et

Harding cont.

Apolog. p. 2. c. 8.

et Coffer. Enchir.

tr. de calb. c. 17.

prop. 9.

In vni. Sancti,

Katharin. de

Sienna.

It was foretold by Saint John, that their adulterous Mother should have her mouth full of blasphemies ; which, to her shame, wee doe now obserue. And according to that of the Apostle, *The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils, speaking lies in hypocrisy, baning their consciences seared with an hot iron : which beeing the property of false prophets, it is more then manifest, who are specified, especially if wee ponder those words of the Apostle, Such should forbid Marriage, and command men to abstaine from meats,*
etc.

To these two last blasphemies, it will not be amiss to add what our Papists report of Katharine of Sienna. She (forsooth) and Christes Jesus, by an admirable kinde of permutation, did interchange their hearts ; so that Christ had the heart of Katharine ; and Katharine, that of Christ. Oh you ignorant and desperately-superstitious Panificians, who iustifie this Fable !

Obserue

Obserue you not? understand you not, that this
miraculous chaffering of hearts subuerteth a
very Principle of Christian Religion (received
also by your selues) which is, that *quod Christus
semel assumpsi, nunquam dimisit*, what Christ
did once assume (to weare, by Hypostatical V-
nion) he never left the same?

I cannot by the way omit a fantastical relation
of the Papists, which I read in *Beramius*, how
the Virgin *Mary* visited *Fulbert* in his sicknes,
and gave him her breasts to sucke, much comfort-
ting him thereby. I beleue, there escaped at
that time some drops of Milke from *Fulbertus*
his lips, hee hauing forgot to sucke, and doing
it slubberingly and sounely, and those driueling
droppes are they, which are kept in a siluer I-
mage of the *Virgin Mary*, in her Church at
Rhemes, and are there worshipped.

There was of late, vix. Anno 1621. one
imprisoned either in the *Gate-house* or *New-pris-
on*, who called himselfe *Thomas Newton*: hee
pretended, hee had a *Vision* by night, of the *Vir-
gin Mary* appearing vnto him, and saying, *New-
ton*, see that thou doe not take the Oath of *Alle-
geance*. And being of this publikely examined
at the Commission Table, and asked, How
hee knew it to bee the *Virgin Mary* which ap-
peared? hee answered, I knew it was shee: for,
shee appeared vnto mee in the forme of her
Assumption. Of what nature that idle Visi-
on was, the Reader may finde in Master *Wi-
drington*,

Quare Baron.
An. 1628. f. 5.

vide High
Commission
Records.

dringian, who handleth the same, and doth in part discouer the vanity thereof. A prettie drowzy, lowzy, lozeling Argument this was against taking the *Oath*, much like the motiues and proofes of the olde leaden Friers for worshipping of their Images, and contributing to their Cormorant *Corban*. And yet such mudie Forgeries, and Dog-tricke Inventions, are vouchsafed to bee boulstred out now-adayes by our Superlatiue refined Masters. Since I heard thereof, I asked a Priest what hee thought of this Vision of *Newtons*. Hee told mee, that *This Newton was a very holy man, and bath had other visions besides that*: which if hee should repeate, would make a man tremble and quake. Hereticks (quoth hee) haue no such visions and heavenly apparitions. It is not obscure, whom hee meant by the word *Hereticks*: and if he meane vs *Protestants*, who haue more reason to invert the phrase vpon them; sure, we are not such listeners to Miracles. *Prodigia nulla facimus: signa nulla edimus*: wee worke no wonders: wee shew no Visions, as *Acosta* a Jesuite of theirs assauerantly delivereth concerning their owne Popish Priests and Apostles of the *Indians*.

*Acosta. 16. de
suis. Indor. l. 4.*

*Aug. Tract. 13.
in Ioh. 3.
Marke 13.5.*

Our Sauiour Christ himselfe (as Saint *Augustine* obserueth) hath given vs a caution against these *Miracle-mongers*; willing vs to take heed that wee bee not deceived. Yea, their owne Preacher *Stella* (whom of late time they haue gelt, as they

they doe other their Writers, when they meeete
with any thing that makes not for their turne)
entring into this contemplation, taught publike-
ly, that Miracles now woulde rather bee an hinderance
vnto fauth.

Stel. in Luc. II.

CHAP. VIII.

A Comick late London-pageant, vthered-
in by a suteable Tale, flaunting ouer from
Flanders.

Katharine de Bus, dwelling in the City of
Lile, in the Countie of Flanders, in the yeare
1602. was possessed of the Dineill; insomuch that
shee could bee scarce a quarter of an houre in peace,
without beinge seized vpon and troubled by the enemy:
which made her speake (to the purpose) diuers sorts of
Languages; as, Hebrew, Greeke, and Latine. VVhen
they came neere vnto her with the blesed Sacrament of
the Altar, she writhed and wrested her selfe strangely,
both with her legs, armes, and backe, gnashinge her teeth,
and grizly drawing of her mouth. The parents of this
wench laboured so much, that shee was diuers times ex-
orcized, sometimes by certaine Fathers of the order of
the Capuchins, sometimes by other Priests: vnto
whom the wicked spirits answered in diuers languages,
confessing at that time, that they were seuen in number.
They speake diuers iniurious things, and told the fautes
of diuers that were present. No meanes could be used

for the casting one of these wicked Fiends, till there was found a man that was come from Mountague, and had brought with him a piece of the Oke of our Lady. Whereupon one Sir Silvester Dennys, who came to see her, took the said piece, and made the Patient to eat it : and immediately after shee had swallowed it, the enemy (who called himselfe Houilliu Clicquet and Clinquart) shewed himselfe in her throat , crying out, that hee scarched & burned, because of the wood which was eaten : and he added, that hee was compelled to depart, and that there remained in her as yet three. And beeing demanded, by whose meris and intercession he was to depart ; The wicked spirit answered, Of Mary of Mountague. Afterwards, beeing demanded, what signe hee would give of his departure, hee said, Hee would burst a glasse of the Church-window. And immediately after, two of them departed with the said signe of bursting the glasse ; and the third, saying that hee was the last of ten, cried out (in going forth) with a lond voice, Vnde N. Dame de Mountague, qui nous faict sortir : Honour bee to our Lady of Mountague, who makes us to depart. And from that day ofterwards, the said Katharine remained whole and perfectly free from the possession and vexation of the Enemy, enjoying all her limmes and senses, as freely as enuer shee did before. In lib. init. Miracles lately wrought by the intercession of the glorious Virgin Mary at Mountague; and translated out of the French into English, by Rob. Chambers Priest, page 209.210. & seq.

This buzzing Relation, penned and published by the Priests themselues, is futeable and (in a sort) parallell to that which *Brerelytels vs* of diuers who were *dispossesed of Diuels*, *by kissing of the Altar and the Priests vesture*. But I will cap this Tale with a fresh-bleeding new Story, fetcht not farre without the walles of *London*.

A certaine *Catholick collapsed Lady* (whose name I spare, for the respect I beare to her best friends) about some two or three yeeres since, departed from her Husband (yet liuing) and went ouer to *Bruxels*, and was admitted into the order of *Nunnery*, I meane a *Nunne at large*, one of the vncloystred sisters of the order of *Saint Clare*, and there shée remained a while, till there appeared in her some passion incompatible with *Nunsip*. Shee came ouer into *England*, a companion with a *religious Iesuite*, since of great note, *F. D.* and remaining afterwards an enlarged *Nun in London*, was (as it seemeth) more visibly taken with a disease befalling that sexe, called *flatus reuinus*: and thereupon, that this matter might bee carried the more cleanly, it was giuen out, that shée was possessed with an euill spirit, which did make her belly swell like a woman with child. Certaine it is, many were deluded by this occasion: and the practice of the Priests, to hide her blemish, and gull poore people, was lewd and abominable. For a certaine *Iesuite* (whom I could also

name, being, a slimug, spruce, liquo ish, young fellow, a fit man to be called *Father* (forsooth) at euery word, and of no high stature; and so, fit to bee a disguised *Olympio*, to act the part of *Cassius* in *Plautus*, or to act a womanized *Charea* in *Terence* his *Eunuchus*) put on the Ladies or such like womanish apparell, with a Vile ouer his face: and that some fond *Ignaro's* about the Towne might bee perswaded of the Priests power for the casting out of *Dinels*, they were suffered to come to her chamber, where were two other Iesuites (provided for the purpose, to act their parts in this Comedie); who no sooner fell to their prayers, and began to vse their exorcizing spels, but thereupon the supposed Lady began to vtter her mind both in *Italian*, *Latin* and *Greek*, and pretended *Hebrew* also: which much astonished the standers by, they little dreaming of this deceit. Neither was this all: I will yet proceed farther in this Comicall Narration.

It was wont, when an Enterlude was to bee acted in a Countrey-Towne, the first question that an Hob-naile Spectator made, before hee would pay his penny to goe in, was, *Whether there bee a Diuell and a fool in the play?* And if the Foole get vpon the Duelle backe, and beat him with his Cox-combe til he rore, the play is compleat. Here is Foole vpon Foole, but *extra scenam*, off from the Stage; to wit, the witlesse, gaping, admiring, beleeving Spectators. But to make this Pageant compleat, this disguised Diuell

One of these, namely, F.D. about halfe a yeere after, was a chiefe Actor in a true lamentable Tragedie, yet memorable by a Downfall,

uell must roare; and that was, by the bringing the consecrated *Host* in a *Pix*, and applying it vnder the head of this *Shee-knaue jesuite*, or *Heelubberly-Lady*. Then his Diuel-ship raues and struggles, as if hee would rather goe to Hellagaine, then indure the tormenting presence of the *holy Pix*. Diuers other seates were performed vpon this occasion, which I wil spare to declare, till I receive *Command* on the one side, or *Challenge* on the other.

Whether shee euer heard of her selfe thus acted in her absence, I know not: but sure, I haue heard from a credible Author, that shee was active, or rather passiuе in one tragicall part of this *Mummery*; which (mett thinkes) shee shoulde rather some other had perforneed for her. Forsooth, these *Medicinall Diuel purgers* were not to seeke for the deuice of the *consecrated potion* (in imitation of that which was giuen to *Sarah Williams* at *Denham* before mentioned); this *potion* must make her vomit vp no lesse then *sevene Diuels*: and to that end, shee was let downe into a dark Roome, and there shut vp for a time without light; and, after the operation of this *Diuel-scouring vomit*, light was let in, and seuen *Toades* shew'd to her in the place, as regorged by her, and beeing no lesse then (doubtlesse) dreadfull Diuels.

This last circumstance I doe not auerre vpon knowledge, as acted by them; but rather thinke it giuen-out by the partie and others, to pre-

tend, that some great Miracles haue beeene wrought in her, or by her, that shee might haue the better pretence to haue beeene resembled vnto *Mary Magdalen*, out of whom *seven Diuels were cast*. Leauing then *in medio*, this par-breaking of crawling Fiends, till I receiue a more certaine notice; yet well assured I am of the truth of the rest, by information from those that were very inward with the chiefe Actors. And that hereupon *hee carrieth the name of working Miracles*. And indeed well may it bee so said, that *shee and her Copes-mates the Priests doe work Miracles*: for, to my vnderstanding, it is little lesse then a Miracle, that any of our Nation, vncapable of *Bedlam* or a *Bable*, should bee stricken with such stupiditie, as to beleue in these *Inglellers*, and *Romish Monne-banks*.

CHAP. IX.

More petty Cubs of the same Fox, hunting for silly Goslings.

IF I should heere recount all the *Lies and Tales of Priests*, concerning the multitudes that haue beeene dispossesed of Diuels, by the helpe of a whole Bevy of Ladies; Our *Lady of Mountague*, our *Lady of Loretto*, our *Lady of Hales*, and our *Lady of Sienna*, no reasonable

Volume

Volume would receive or containe them. I referre him that would spend idle time in idle Fables, to *Robert Chambers* his booke before cited, and to *T. P.* his Booke, intituled, *The History of our blessed Lady of Loretto*, and to *Lipſius* his dotages of our *Lady of Hales*, and of *Mountague*, and to *I. Heigham* his Booke intituled, *The Lady of Sienna*: and you will need no other Register of their Impostures, no *Golden Legend*. Doting *Metaphraſtes*, fabulous *Lippoman*, lying and voragineous *Jacobus*, superstitious *Antonine*, confused *Vincentius*, haue so cloyed the dwellers vpon earth with delusions and lies, that (for very shame) the Papists haue exploded and pared out of their *Porteffes* and *Breviaries*, many and sundry of their fabulous Histories, beeing indeed forced thereunto by the derisions and out-cries of Christians against them.

Yea, *Claudius Espencetus* (one of their own) tells vs, that their *Legends* and *Porteffes* were as full of idle vanities, as any Stables could be ful of dung. *What fruit was there in those things, whereof you are now ashamed?*

And why, I pray you, by the same reason, and vpon the same shamefull necessitie, are not the rest of the like vnsauoury drosse, and of scattering of lewd lies, swept away out of this and other their like Bookes, or rather the Pamphlets themselues cast into the Fornace of Ex-purgation, or Prohibition and abolishment, that

Eſpenc. in 2 ad.
Tim. & digres.
l. 1.c. 11.

Rom. 6.11.

that the Sunne may no longer see such hideous patchery of Fables fostered among Christians.

T.P. pag. 40.
T.P. p. 181. 182.

Who (mee thinkes) could be so bewitched, as bee borne in hand, that a House was carried in the Aire from *Palestine* to *Loretto*; That a *Dalmatian Priest* comming many miles to *Loretto*, and carrying vp with his hand his bowels quite pulled out of his belly, by one onely Prayer to our *Lady* there, was instantly healed; which is as true and trutchie, as was our *Dalmatian ventriferus Marcus Antonius*; That a blockish Image in a wall, doth worke as high Miracks as euer were performed by the eternall Sonne of God; as in the puppetry of the Images of *Sic hem*, &c. appeareth by the particular narrations of huge, dawtie, mightie, Wonders done by them; That at this day are to bee seene at *Amiens*, at *Arras*, at *Paris*, at *Collem*, at *Lisbon*, at *Rome*, two heads of Saint *John the Baptist*, three heads of Saint *Yrsula*, two tayles of our Sauiuors *Affe*, the Milke of our blessed *Lady*, the bloud of *Hales*, the legs of the Innocents; That Saint *Francis* had the prints of our Sauiuors Wounds, and with a Prayer of his, caused a dish of roasted Larkes brought to the Table to be eaten, instantly to fly away; That at the great Lake of *Ulster*, Saint *Patrick* (who chased all the venom out of *Ireland*) is one day by the Priests yet visible, and that they haue then conference with him (as *Numa* had with the Nymph *Egeria*);

vid. Ful. Androf. Naucle. Costerum, & alios.

In the lives of the Martyrs, translated by *Kinffm.*

F. Sales in his Introduction to a devout Life.

Egeria); Beside, that there is a wonder-working Purgatory of his; That a Carmelite came lately to Paris, and there saying Mass, euery day at the elevation of the consecrated Hoast, himself was still elevated or hoysed on cock-horse into the Aire: which is very confidently reported by the Priests now in London, and one of them swore to mee that he saw it; That F. Stevens (a Priest now in London) hath a Crosse, whereunto are affixed some Relicks of a Tiburne-Martyr, one M. Musfield: which Crosse beeing stolne from him, and carried one day almost fifty miles (as was knowne), the night following, came back of its owne accord, and he found it in the morning vnder his beds head, as is most iudiciously and authentically of late recorded by our aforesaid Chronicler of *Coxonobria, 10. Heighams*: This Crosse surely must bee skinne to a stone in Anglesey, reported to be of that propertie, that how farre soever a man carried it in the day, it would returne of it selfe at night into the Iland; That the very sight of Garnetts Straw hath made at least fiftie hundred in our Kingdome become good Catholicks: which if it be true, I see no reason, but every Threshier in England should become a Romanist, because they deale with strawes, which haue as perfect an effigies of F. Garnet, as any other straw without equivocation ever yet had; That M. Gemmings beeing executed at Tiburne, and his heart in the Executioners hand, yet the Martyr cryed out, *sante Gregori, ora pro me, Prodition*.

Fitz-Simon m
lib. ex. at.
A Carmelite
curuetting.

If any man
want an hack-
ny to cary him
fiftie miles, let
him hire F. Ste-
vens galloping
Crosse.

Vid. the true
Christian Ca-
tholike p. 15.

vid. in the book
bottles blood
to color all T
and do
Vid. a booke
unti. The life
and death of
Edmund Gen-
ning, p. pag. 86.

Page 96.
A Tale of Tom
Tumb.
Heigham, 1st
Imp. 146.

Vid. Sheld. of
miracles. p. 25.
R. Parsons a
pick-locke e-
quivocator.

I thinke, some-
times visible :
gold will make
a man inui-
sible.

G. A. P. in his
Book, called,
The rules of
obedience,
pag. 12.
G. A. P. pag. 41.

ly *Gregorie*, pray for me ; that the same mans *holyness* anointed *Tbunbe*, beeing touched by a *Virgin* after his death, of it selfe came off, bone and flesh, from the rest of the hand ; That when one M. *Dakins* a *Priest*, executed at *Tiburne*, was a-dying, a certaine *Virgin*, a *kinswoman* of his, though many miles remote, longing after some of the Martyrs flesh, shee not knowing how to obtaine her desire, yet being ful of faith, one of M. *Dakins* *holyness* did miraculously yeeld it selfe into her virginall hands (A iudicious Southsayer would ghesse, that this toe had beene in private much employed in tripping *Sellengers Round*). That *Robert Parsons* could make the Devil speake in any English Bishop or Heretick whom soever (Doctor Sheldon protesteth, that hee heard him speake the same). That *Robert Parsons* beeing apprehended by a *Pursuivant* at *Norwich* in *Cheshire*, and put into a chamber fast bolted and locked vpon him, the doore did shree times together miraculously and of its owne accord flie open . That one Father *Scroop* a *Priest*, being in a Gentleman's house in *Lancashire*, & certaine *Pursuivants* com-
ming to search for him, notwithstanding he was in the midst of the room with them, yet he became invisible to the said Searchers ; That one *Katherina Riland* in *London*, with eating one bit of flesh forbiddon by her ghostly Father, was instantly choaked ; That one *Thomas Vincen* of *London*, scoffing at a *Priest* saying *Masse*, forthwith fell mad, and, for many dayes after, was heard pro-
nounce

nounce no other words but these, *O holy Priest,*
O holy Massie; That old F. Chambers taking the
confession of a Nun at Bruxels (her name Mistris
Stan) shee was metamorphosed, and seemed vnto him *a flame of fire;* That whensoeuer a certaine
Priest put his finger nigh *Sauerius* his heart, there
issued out bloud and water; That holy Father
Philip Neri, vpon a certaine night as he was wal-
king, and falling into a certaine ditch, was pre-
sently caught by the haires of his head by an An-
gell, and so delivered; That an Image was cru-
cified at *Beritum*, and did bleed; That the holy
Candle at *Arras* burneth perpetually, and yet is
no whit wasted; That the Diuel held both Saint
Edmunds his hands, that he could not make the
signe of the Croffe; That M. Christopher *Cusake*,
an *Irish jesuite*, had a *Crucifix* which could speak;
That Saint *Edmund of Pommery* his dead Mother
often appeared to him when he prayed, and told
him what was done in heauen, and what soules
were weekly delievered out of *Purgatory*.

Are these gracieless fabless gulleries, either
to bee beleueed or countenanced? Is it possible
that men of wit, vnderstanding and spirit, should
bee intoxicated and carried away with such
muddie deuices; the end of which is, *non cib-
nicos canor etendi, sed ipsos evocandi*, not to conuert
and bring any vnto the knowledge of the truth,
but rather to make them wallow in the mire and
sinke of error, in which themselves haue long
stucke fast? And by reading of all which you
may

F.Billingham a
Priest in Lon-
don, the relator.

Turzel. in *Vit.
Sauer* l.6.c.4.i
Bar.m an.1550.

Baron. in an-
nos. in *Marty-
r. l. g. Ron.* No.
num.9.

I. v. Edmund
Tho. *Meffengam*,
in his protest.
pag.162.

A prating
Croffe is a
prettier com-
moditie then a
Parrot.

In the book
called, a sword
for Contra-
dictors, p.72.

*Tert. de prater.
ve s. bareissus.*

may finde, that the Diuell hath no greater cunning nor preuaileable Art, then to support the Romish Religion by such palpable, grosse, filthy and idle inuentions. What is there in them (for the most part) more then in the Poeticall fictions of the Gods, the Fables of Homer, Herodotus, Ouid, and the rest? All is but the deceits of lying tongues, the presumption and bragging of Inchanters, and the ceremonies of *Sanguers*, *Pythomists* and *Aris masters* in Incantations: against whom the Poets themselves, had many invectives, and condemned the Priests of that time, as wee doe the *Friers* of this Age; as *Euripides*:

*Hec nati! veris polles orum homines semper odii, qui
compromites amictu, deinde fraudes adornant.*

The plaguy deuices of Plagiaries, Reading Children, &c. and transporting them.

THE examples before-recited, shew the collusions the Priests use, vpon pretence of miraculous power: nor is their diligence lesse in other meane, which they use by daily follicitations for their owne aduantage; every Priest of action, and any ability, hauing two Assistants assign'd vnto him: whose office, like the Familiars of the Inquisition, is to straggle abroad, for the

the bringing-in of game. These subseruient procurers are *Laicks*; and though not able to main-taine Argument, yet prye in by-corners, nay, and put forward in open places, to shake and trie any weak wauering Protestants; whona if they can get but to entertaine conference, & giue eare to their boasts and insinuations, then they bring them to be better hammered on the Anuill of their great Masters. Sometime they deale with tender game, scarce yet fledge, I meane, yong Youths, whom they inueigle, to transport to the nests of their Seminaries.

As namely, A Gentleman of the Parish of *Halfall* in *Lancashire*, whose onely Sonne aged about 16. or 17. yecres, was to his great griefe inueigled and stolne away by the Priests, who conueyed him first into *Ireland*, and thence, to some one of the Seminaries in forraine parts. The Gentleman made what meanes he could for the recovery of his sonne, by the now Lord Bishop of *Chester* and otherwise; but, for ought I can learne, hee still remaineth, though an actuall Father, yct childles, not so much as knowing where to seek his said sonne: to which Father may bee applied that mournfull description offorelorne *Dedalus*:

*Septem infelix, nec iam pater, Icare, dixit
Icare, dixit, ybcs & quase regione requiram?*
I know not whether the griefe or scorne was greater, which they put vpon this Gentleman when they had stoln away his son, leaving in his stead

Master Thomas
Dutton.

Ouid Meta-morph.lib.8.

This Letter I
haue seene,
shewed me
by the Father
himselfe.

stead, in the chamber where hee lay, a fantastick Paper suggested by themselues in forme of a letter, in the yong mans name to his Father ; wherein, forsooth, he giueth a reason of his departure, namely, a vision from heauen appearing to him, and charging him to leaue his Fathers house and natvie Countrey, and dispose of himselfe according to certaine directions to bee giuen him by his Instructors or ghostly Fathers, at a place some thirty or forty miles off : whither accordingly he stole away, and from thence was conueyed first into *Ireland*, and so out of the Kings dominions, to some forreigne Colledge or Monasterry. A miserable case, that those whom the Law would take shold of by the neck, if they should steale his horse out of a Stable, yet should grow to that boldness, to steale away his childe from his bosome, beeing of those tender yeeres, that he was not fit to chuse any estate of life for himselfe.

The Priests
practice with a
yong man,
Master John
Mathew.

It will not bee amisse likewise to insert, how they dealt with a yong man heere in *London*, who is Grand-childe to the *Arch-Bishop of York*, about the end of *February* last. They perswaded him, what a fine life it would bee to live beyond the seas ; and withall told him, that, if hee would go ouer to one of their Colledges, hee should want no maintenance ; and, for that hee was not fully grounded in their Religion, hee was referred to one to conferre withall. It fortuned, that hee came to that man that must indoctrinate him, while

while I was by. I, smelling their knauery, could not rest quiet, till I had found out the yong man, and inquired his businesse with the Priests, with whom I had seen him often conuersant, who presently told me their project, and acquainted me, that hee must suddenly take his iourney to Saint Omers. But, my self discouering vnto him diuers of their cheats and tricks, and assuring him, that hee shoulde finde the case altered, if hee went out of *England*; the yong man, being very ingenuous, was deterred, and (I hope) will haue no more familiarity with them. Some of the Priests Agents dealt in the same sort with a very pretty modest Youth, one *Henry Syluester* (sonne to the no lesse worthy then famous Poet, *Iofus Syluester*, the Translator of *Da Baras*); who, beeing a scholler at *Suttons Hospital* neere *London*, was drawne to such places as the Priests often frequent, and there had books bestowed on him. They inueigled and wrought so farre with him, that he consented to be sent beyond the seas: and away they had packed him, but that their plot was in time discouered. Many others haue they of late daies seduced: but, I hope, their kingdome is now almoft at an end.

If at the Schooles of *Westminster*, *Pauls*, *Winchester*, *Eaton*, *Christ Church*, or *Suttons Hospital*, there chance be some young man discontented, for the losse of a place in the Vniuersitie hee hoped for; or in the Vniuersities, some young graduate halfe distracted or discouraged, vpon the

losse

Some who of late missed Fellowships in a Colledge in Cambridge, beeing now heere in London, haue beene hotly set vpon in this kinde, within this moneth.

Priests. Lure to intice young Novices.

loss of some fellowship, or other promotion he aspired vnto ; Oh then there is matter to worke on ; none of these , I warrant you , shall escape without promise of better preferment : there needs not one to informe them, what provision is made beyond the Seas at Saint Omers , Doway , Lisbon , Louain , Siuill , Spaine , Rome , for all such *Novices* ; what beautifull Colledges , stately Edifices , large Reuenues thereunto annexed ; what great liberty , what good company , what practice of Piety .

Risula dulcè canit, volncrem d'om̄ decipit unceps.

Like the Fowler, they can allure with diuers
these pleasing notes, to tempt to their lure, and
bring the Foot within the Snare : *Sed iur-
mum suum gaudij mors est.*, the end of this prooues
the most deadly and dangerous. Some of their
scouts haue I knowne about the Vniuersitie of
Oxford, as *Kinssman*, *Bord*, *Mason*, *Napper*, and
diuers others could I point at, this present, here in
London, who indeed are no lesse perillous and per-
nicious then the Priests themselves. If they can
 finde any, for extraordinary pregnancie of wit,
learning, pareage, friends, especially posses-
sions, fit to serue their turnes, and condescend
to their expecations, by no Incantes must such
scape their fingers.

to ova wmo? 2
half in sand
in equidwall 1
mangrove 2 a
- - - - -
reed von gra
sand, mangro
reeds grass sand
and tree no gr
cider 2 b
mangrove sedi

CHAP. XI.

*Other Hookes, to pull in Patrimonies
and Moneys into the box of these Iaggles.*

Nor are the Priests to seeke for other shiffts to yrest and wring from their poore disciples, wherewithall to maintaine their owne faction, yea, and in fashion too, glittering in the best Sattins, and ruffling in the principall new stuffes ; as, Who now-a-dayes so braue as they ?

A Gentlewoman of the parish of *Saint Giles* in the fields neere *Holbourn*, was of late time sicke, and being one that was well inclining and warping toward the Popish pale or bent, sent for a *Priest*, a man very famous about this Towne, to come vnto her, and assist her with his best comfort and counsell ; who vnderstanding her desire, was soone with her : and beeing come, shee acquainted him, how the case stood betweene Almighty God and her distressed soule ; and having laid her selfe open vnto him, after the forme of *Romane Confession*, her Ghostly Father the Priest told her, that shee should not neede to take any farther thought or care of her Soule, but commit all to him, his *Absolution* would bee availeable, and by prayer himselfe would intercede, for her. Yet

How a gentle-
woman of
Saint Giles in
the fields
neere *London*,
was cheated
by a Priest.

A Gentlewoman cheated by a Priest.

one thing farther hee must tell her ; that shee
might bee more certaine of Mercy and Indul-
gence, if there were some care had for the laying
of so many Masses for her after her death at the
high Altar. *The woman listned to this, and liked it
very well. Yes, but the priest had not said all; These
Masses (he told her) could not bee had without
a round summe of money. Shee demanded of
the priest, what the whole charges might bee.*
Hee told her , About some thirty pounds.
The poore Gentlewoman answered, Shee had
not so much money in her custodie ; but Plate
shee would deliuere him, sufficient to raise such
a summe: and accordingly she deliuered it forth-
with to his possession ; who , hauing met with
such a booty , had little desire to visit any more
his sick patient. The woman within a short
time after grew so weake in her body, that shee
was past hope of recovery, and then sent againe
for her spirituall Doctor to come and admini-
ster some of his ghostly Physicke to her. But
my Gentleman had taken paines enough before,
and by no meanes would be brought the second
time vnto her. A good Cauet heere was, for
her and others, to take heed of such cogging and
insinuating companions. It pleased God , this
Gentlewoman recovered ; and , making good
use of that abuse shee receiuied by this Priest in
her sicknesse, she altered her Religion : and now,
to the comfort of diuers worthy and painefull
Ministers about the Citie , shee is become a
good

good Church-woman, and spends the most of her time in Gods seruice, going duly vnto Sermons, and following nothing so much as her Deuotions.

In Summer 1623. A Gentlewoman, named *Read*, lying at that time sicke at *Bednall-greene* neare *London*, and hauing Land of Inheritance, of aboue fife hundred pounds *per annum*, was vehemently set vpon by some Jesuits and Priests; insomuch, that shee was inclinable to referre her estate to their disposall. Whereupon, some of her neere kinne, repayring to a Doctor of Divinitie, of good note in *London*, informed him how farre the Priests had wrought with her. Whereupon, hee by conference and instruction, did set her right againe (as, by Gods blessing, bee
hath confirmed diuers others.) Else it is very probable, that the greatest part of that estate should haue flowne beyond the Seas, as very much other our Countrey goods and riches doe, to vnderline the Nunneries.

In August last, one *Benskes* and another *Priest* came to *Francis Neilam*, lying very sicke in *M. Dawsons* house in *Fetter-lane*; and vnderstanding of some Lands or Possessions hee had, to a round value, inquired of him, how hee disposed of these his Reueques, and to whome hee meant to leaue them after his decease. He acquainted them, that hee had brothers and sisters, poore, and of his

The priests in-
sinuating with,
one Mistris
Read, & fishing
for her estate,
Fisher being
one of the
Jesuits.

Doctor White
Deane of
Carlile.

The Priests
visiting Master
Neilam, to get
from him his
Land.

owne Religion (to weet, Papists) who did expect them. But these insinuating Priests, more regarding themselves then their disciples, dealt so far with him, that hee was content to give his Lands to themselves, or whom they should nominate, so to bee at their disposing. Which granted, M. *Muskets* care was such, that a *Will* was drawne, and the Lands thereby conueyed to the Priests, or to some other for their vse. Thereupon returning to the house where this sicke Catholick lay, they requested the woman of the house (*Mistress Dawson*, her husband not being within) to be a *Witnessse to the said Will*. But shee, vnderstanding the Contents thereof, refused so to doe: neither would shee suffer them to goe to the sicke mans Chamber, vnlesse their intent were better. So soone as her husband came home, she told him what the Priests would haue done. Thereupon, her husband intreated the *Lector* of the Parish, and another *Minister*, to perswade the said *Francis Nestle*, not to bee so foolish and vnnaturall, as to give his Land from his needie brethren, to these cheating, coozening and collouging Priests. The sicke man followed the counsell of these Ministers, in whom hee found more plaine dealing, then in the other his spirituall Fathers. And notwithstanding hee had been long mis-led by the said *Romish* Impostors, hee desired to bee prayed for (according to the forme of our *English Church*) in Saint Dunstanes in the West, at their next wednesday Le-

ture : and further to expresse his conformitie to our Church, hee receiued the blessed Sacra-
ment with vs before his death.

Hence then obserue, how industrious our Priests are, not onely to get Profelyte men and women, but also Profelyte Lands and possessions : notwithstanding all their pretended po-
uertie, *bonus odor lucis*, they will omit no op-
portunitie to get what gaine they can. I know
this to bee true , that in those parts where I have
liued , and where are most Papists of any part of
this Kingdome, there is not a Popish Gentle-
man in all the Countrey , but there is a Priest to
his Steward, and Disposer of his Houshold and
Reuenues ; neither doth the Owner let, set, or
sell any Land , wi thout the approbation and
consent of these pretended spirituall Guides.
And that indeed is it which causeth Papists the
more to abouird , for that a Land-lord led by
such Directors, will not suffer any one quietly
to liue vpon his Land , but such as the three-
quarter Lord-Priest taketh to bee his holy chil-
dren , and will bee readie to doe him seruice. A
fine Engine , to wheele about and serue whole
Families and Townes, by the pulley which twi-
neth the long Rope of Spirituals, reaching out
ad temporalia.

Another of their Engines is, If an Offender
come to one of these Priests to Confession ; as
they enioyne him, for one part of his penance,
to say so many *Pater-nosters*, so many *Creeds*,

The cunning practices of Priests.

so many *Ave-maries*, by scores every day : so likewise they impose on his head a pecuniary Mulct: hee must pay into the hands of some other Priest, fortie, thirtie, 20. ten, eight, or five pounds (according to the ability of the party) to bee distributed by the said Priest, a judicious man, *in pios usus*. Which money once fingered, is very iudiciously shared betwixt these two shriuing Priests, who (*Iudas-like*) will haue no waste, & *reuenentes morsum supium, teneuntur a mortisupio*.

Againe, that their Lampes may want no Oyle, their pockets no weight, how doe they gripe, exact and extort from their poore disciples! If a Shoemaker or a Taylor, that hath nought but what hee earnes at his fingers ends, chance to come vndr their fingers, his money is ill got, vntesse hee offers to his holy Father a third or fourth part of his gaue. If a Countrey Farmer hee so rich in Tenement or Land, that hee haue but two Oxen to yoke, and three Kine to milke, before the yeres end, one of the beasts must bee sold, to buy the honest Priest a new Suite, perhaps of swaggering Sattin. Nay, I haue knowne a Taxation such, that out of a mans meane worth, tenne pounds *per annum*, the Priest must perforce haue forty shillings a yeere at least. And in a great Shire, where I haue conuersed, there is not a man of that Religion, of fortie pounds a yeere Reueneue and vpward, but he must, at his owne charge, keepe a Priest in his house: perhaps some poore Neighbours

bours that are benefited hereby, contribute some small matter toward it.

Thus, while they pretend, that they are forced to creepe into priuate houses for feare of persecution, they carry more dominion over the Family, then any Parish-priest doth in those Countries where Popish Religion publikeye preuayleth.

CHAP. XII.

A lewd leaden Lie, able to break the Axle-tree of the strongest Dung-cart of vast and blind Credulitie.

I Should haue commended M. Musketes wit, if hee could at so easie a rate haue purchased M. Kellisons Inheritance. Sure, it was a better plot, and his time better spent, then in writing and forging his Booke, called *The Bishop of London his Legacie*. A Pamphlet, that I much wondred who could haue so little wit, and lesse grace, to bee Author thereof, till that an Incendiary Brother of his (who tooke dislike at it) confessed vnto me; and F. Musket himselfe, in some sort acknowledg'd his paines-taking therin. O perfidiam fraterem! What impudencie was heere joyned with ignorance! How lewdly did hee and his *Brauer for Kellison bely* Him, who is now as glorious a Starre in the Heauens aboue, as He was a shining Lampe

The Author
of The Bishop
of London's Le-
gacie.
F.Med.

*Non comes & fuisi-
sed Scilla.*

Commendation of the late B. of London.

Sophocl.

Aug.

Lampe in the Firmament of the Church heer on Earth! Euyenīc καὶ δέοντος νοῦ τάκτων (as Sophocles commended *philolites*) He foughs a good fight, both in defence of the faith, and in expugnation of Heresies, Schismes and Seditions brought in by these our Aduersaries. And as *Augustine* spake of *Cyprian*, *Muli erat meriti, multi peccatis, multi oris, multa virtutis*: Hec was worthy, wise, wel-spoken, religious, constant: and of all faithfull Protestants in England, I thinke, most vnsitly chosen for an Obiect whereon to clap so deformed and vgly a Visor, as this pretended wauing to Popery. His most pious and constant departure hath beene faithfully and particularly declared by his worthy (truly patrizing) Sonne at *Pauls Croffe*. Against the sincerity of which relation, I doe not heare, that any of those snarling whibbling Curres can barke. If they dare open their snapping mouthes, let them doe it whilst men live that may refute them; and not tarry till one hundred yeeres after, when they may fitten what they please vpon Times of yore, as they doe without control, vpon some old, blind, out-worn pretended Saints of their owne shapping.

Now whereas they seek to get Prosclytes by these monstrous forgeries and trumperies; for my owne part, I confess, that vpon the first view and reading of it, I was somewhat moued with wonder, and withall with possibilitie of credence; which made mee the more diligently to enquire of it; especially reading there, that

that the Bishop was reconciled to the Church of *Rome*, by a certaine Priest there not named. I curiously searched among the Priests, to learne who that might be. They named to me F. *Preston*: but *him* I find to haue constantly disauowed it, on Examination: and otherwise I found good cause to thinke, that hee spake his conscience in that deniall. Then was I posted off to F. *Palmer* a Iesuite, and that hee was the very man: but asking him very seriously and priuately about it, hee told mee, hee never saw the Bishop of *London*. And verily, if this Iesuite did meane to equiuocate with mee, hee had no reason to speake doublly on that part, but rather to auouch, that himselfe did that deed, or knew who did it, that hee might the better hold mee in beliefe of that Narration. In fine, I found this Tale to bee nothing but a Comicall fiction: and on better weighing this ridiculous shamelesse pamphlet, so belying Integritie, so out-facing the open Sunne with Audacitie, and so farre degenerating from all shew of Veritie; I concluded, that the frame could not bee sound, which was built vpon such a rotten foundation; nor that Religion sincere, which hath slanderous leafings for her daily food. As *Terullian* saith in the behalfe of the Christians first persecuted by *Nero*, that he that knew *Nero* well, might easilly vnderstand, *non nisi grande aliqd bonum à Neronē damnatum*: it was like to bee a good thing, which *Nero* opposed. So when I view the shamelesse slanders which such Iug-
N glers

Tristis in Apo-
logies. Cons.
Gemes.

glers lay vpon that Reuerend Bishop, I must needs say, that I reuerenced his memory the more, and might well thinke him the more constant in his Religion, by their fayning him to bee wauering.

M. Anderton.

Yet, thus I must needs testifie of one the most sufficient and ingenuous of their Priests, that notwithstanding it might make somewhat against their common caufe, he plainly told mee, *he was sorrie that ever any such Booke should bee suffered to come forth: for it would doe them more hurt, then any Booke they ever wrote;* meaning, as I take it, that the forgerie in it was too palpable. But I finde, that the Book is subscribed by publike autho^rtie, and particular commendation to it, nor will they inflict any censure vpon the lewd Father of this monstrous lye. And hence it is, that of late they haue altered *The Title*, and changed the Frontispice into a more darke phrase, making it a *Propoepia* or Stage-playing patch of Rhetoricke.

Doth Master Musket, who hath foure or five hundred (as I haue heard him boast) that come to his Chamber to a Sermon, feed them with no better fare then such windy, light, empty, nay noysome exhalations? I can then call it but, *The dreamed bread of the sluggard. They may eate, but not be assified.* Perhaps he may parallel this and greater fictions out of the *Golden Legend*, when he preacheth vpon any By-Saints day.

CHAP. XIII.

Another lye in a Budget, attending the former Load.

The Papists haue cast abroad an aspersion as false, and to the same purpose, as the former, on a Noble Baron of our kingdom, (who died about this time twelue-moneth) I meane, the late Lord *Gerard*, Baron of *Bromley* in *Staffordshire*. It pleased God, that on his Journey from *Stafford* toward *London*, he fell sick at *Conentry*, and there lay languishing, distempered with a very violent feuer, some 7 or 8 daies, & then died. In his sickness, there came to him a Popish insinuating companion, one *Ralph Marsh*, borne at *Wigan* in *Lancashire*, who hauing had no great acquaintance with him before, yet now saw how bereaued of his senses this Lord lay, and so thought hee might worke somewhat for his owne end, at least, doe some exploit meritorious and gratefull to the Romane cause. Whereupon, so soone as he perceiued, that his Lordships senses beganne to faile him, hee now lying languishing in *extremis*, hee rides to the next popish houses about that Countrey, and inquires for a Priest: and at length, hauing ridden (as he told me) from *Conentry* twenty miles or more, hee found a man for his purpose; whom hee bought with him to *Conentry*, and instantly conueyed him into my Lord Gerards chamber,

chamber, who then lay speechlesse, and knew no body , it beeing the day before hee breathed his last. Notwithstanding his Lordship was, in this case, not able to signifie the least externall expression or confession of any assent vnto question propounded : and though in all his life time he remained a constant Protestant, and so continued to the last , yet this Mercenary Mountebanke Priest pronounced the words of absolution ouer him , with gestures of giuing Benediction; and moreouer, was so liberall, as to giue him another cast of his office, to say Mass for him after his death. And the Papists vpon this poore pretence, blowing their trumpet, where there was no victory nor combat precedent, gaue out that hee died a Conuert, and was reconciled to their Church.

Chrysostom, vpon 1. Cor. 15. 7.

*Catthumenus.
Vnientem.*

Saint Chrysostome, vpon 1. Cor. 15. 7. *Quid sufficient qui baptizantur pro mortuis, &c?* faith in his Sermon to the people, I know I shal make you laugh, and yet I will tell you what the Marcionites did, that you may the more beware of it. When a Christian not yet baptized, had departed this life, under the bed whereon the dead man yet lay, they hid a living man ; and then came to the dead body, speaking to him, and asking him whether hee would be baptized ; the dead man answering nothing, hee that lay hidden under the bed, made answer for him, that hee would bee baptized : and so they baptized the living man in stead of the dead man, playing in this Pageant like Children. I see not, but this Priest brought hither by Marsh, & preten-

ding

ding this *Romish Reconcilement*, might bee the true
heire to his old great Grand-father *Marcion*, in
supposititious dealing with dead men, preten-
ded to bee not onely aliue, but capable of
Question, and able to expresse Answer. Yet in
this he seemes nimbler then his olde Masters: he
acted both the parts himself, both in questioning
and answering, the *Confessor*, and the *Absoluo*.
For I doe not yet heare of any iuggling Coadju-
tor that lay vnder the bed, to act vocally the Ro-
mane new Proselyte. As for Master *Marsh*, who
hath rambled and trampled many miles abroad
to bring nothing home, if hee brought no truer
newes from *Ierusalem*, then hee hath blazed con-
cerning this worthy Noble mans Religion and
death; I see no reason but hee should bee
sent to *Ierusalem* againe, before hee bee
paid his wagered bargaines vpon his returne
thence.

C H A P . X I I I I .

A Flash of the false fire of Equiuocation.

THose that are skilfull in inuenting lies vpon
other men, are not to ſeeke of an engine to
transforme a lye of their owne making, though
lined with forgerie, into a Rhetorical figure, and
though bumbasted with periurie, yet to iuggle it
into a spirituall allegory.

The perjury of Thomas Cornford.

The Perjurie
of Tho. Cornford
Iesuite.

Thomas Cornford a brother of theirs, examined before my Lords Grace of Canterbury, Inne 25. 1612. did first give unto himselfe, the name of Iohn Vnderwood, and so subscribed it ; affirming, that hee was a married man, and that hee had married the daughter of one Robinson in Irknburgh, where his wife at the time of his Examination remained. Hee added also, hee had beeene married vnto her twelue yeeres, and that hee had by her sixt chil- dren. Hee said hee was by condition a Farmer, and that hee came to Towne, to moone the Lord Vaux, that himselfe might bee Tenant to his Lordship, for a certayne House and Land lying in Irknburgh, where his wife, Robinsons daughter, remained. But this fellow, after, vpon some remorse of con- science, or fearing lest his condition and estate might by some other means bee discouered, doth of himselfe offer to manifest vnto his Grace, his condition and profession ; vnto which, as it were on a second examination, hee is admitted ; and then acknowledged, That for the space of sixe yeeres, hee was brought vp in the Colledge of Rome ; and that there hee took the orders of Priesthood ac- cording to the manner of that Church ; and that from thence, some twelue yeeres since, hee was sent by misson into England, where, by R. Garner, hee was admitted into the Societie of Iesus : bee acknow- ledg'd also, that his name was Tho. Cornford, and so subscribed the same the second time, after that before hee had subsigned by the name of Iohn Vn- derwood.

Will

Excellent e-
quiuation.

Will you vnderstand how this ingenuous Iesuit did conciliate such contrary sayings of his? Thus he performed his part: Whereas he affirmed himselfe to bee *a married man*, his meaning was, that his wife was his *Breniarie*, and that hee had beene married vnto it twelue yeers: as for *his chil. ren had by Robinsons daughter*, those were his ghostly and spirituall children. The reason why he called himselfe *a Farmer* was, because he was so to God, according to that Text, *Redderationem vilicationis tue*: Give an account of thy Farmership. The reaon why he said *hee came to take a Farm of the Lord Vaux*, was, because he was readie to doe him any seruice for the spirituall tilling of his Soule.

Reade D. Sheldons booke of the *Miracles of Antichrist*, pag. 28. where you may reade of another holy brother of the *Ignatian Society*, who did in the same sort willfully perjure himselfe.

CHAP. XV.

Their Tyranny in inyoyning Penances, With an Exhortation.

Surely, when I beginne to weigh & meditate on the abuses that our Kingdome in generall, and these distorted members therof in particular, sustaine by those Hornets and Drones who flie vp and downe, stinging and wounding with the

The Authors grieve for people seduced.

the wily insinuation of error, sucking and gathering hony in our gardens, yea, resting vpon diuers faire flowers; my heart beginnes to bleed, my bowels to yearne, and my soule is plunged in much heauiness. For woe is mee ! Are we not all Sonnes to one *Father*? all Subjects to one *King*, *quoniam sub umbra suae uite quiescimus*, wee rest vnder his shade, and his boughs haue beene long distended for our security? How grievous (alas!) is it now to him to heare, that any his children and seruants should bee a prey to the Harpies of *Rome*, that vipers should eat out their substance, and dispoile them of the means of the true knowledge of Christ ! All these things, vnlesse they keepe you still muffled, you may easily discern, Are they not *Lords*, not onely over your faith, but also *your iustice*, although, according to the rule of their Canonist, *Pralatio Ecclesiastica ministerium habet, non dominium*: Their office bindes them (nay, the Iesuites vow tyes them) to *Service*, rather then *Dominion*? How is it possible (me thinks) that they should bring you to that seruitude, as I finde they doe, so subjugate your understandings, and imprison your wils, that if they command any thing, *quamvis ad integrum anima & corporis*, you are ready to obey them ? and doe they not accordingly make vassals and slaues of you ?

This last *Good-Fryday*, this present yeere 1624. they made some of you in the morning, before day, goe in *Procession* to *Tiburne*, in penitentiall manner,

1. Pet 5.
Linwood.
The Priests
and Iesuites in
their booke
pretend, that
they are ser-
uants to those
over whom in-
deed they
Lord it.

Good-friday
cheere.
A Procescion
from *Holborne*
to *Tiburne*.

manner ; the forme of which (if duly obserued) is for a man to walke naked from the girdle upward, and scourge himselfe with a whip. But for the most part, your *Procescions* in time & place of persecution, as you call it, is nothing else but a *Pilgrimage*, going bare-foot or without shooes vnto the sacred Shrine of *Martyr-hallowed Tiburne*. And as for *Whipping-cheere*, it is not yet growne into that publike ostentation among vs, as to bee acted in the streets and high-wayes. That must bee looked for, whenthey get the Magistrates sword into their hands ; yet within walls they can act it vpon a Stage visible enough. For on *Good-Friday* was twelue-month, at a place of your solemne meeting in *London*, you made one whip himselfe so long, till he swooned, and was thought to bee past hope of recoverie, so that hot water was instantly fetched to reviue him. This my selfe did then see, together with two or three hundred more spectators present at that meeting. At *Bruxels* (as a Priest told mee, laying he law ir, and boasting of the meritorious worke) a woman, about a yeare since, so cruelly scourged herselfe, that she died of it. Is this Mortification, to murther our selues, lest sinne murther vs ; to abolish our life in the flesh, lest wee should *live after the flesh*? I am no enemie vnto austericie of life, and taming or chastening our *bodily sinfull members*, to bring them in subiection to the spirit, to abate the lusts of the eye, and pride of life, to depose the Tyrant sinne from

At a great
houſe in H.L.
bowne.

F. End.

his dominion : whatsoeuer tendeth this way, for the better whetting of our members *to become weapons of righteousness*, I wish were more, rather then lesse vsed in our reformed Churches ; so it bee without the opinion of merit, without publike ostentation, without excesse and vnnaturall hating and disabling our corporall faculties. Such kinde of enormous flagellant *Tragedies*, proue sometime as absurd remedies against sinne, as a Philosopher did bring against sicknesse ; who visiting his diseased friend, that complained of the irksomnesse of his disease, and desired his aduice for curing the same, or easing his paine, departed from him , and shortly came againe, and told him hee had brought a medicine to cure all his diseases, and rid him of paine. The Patient, hearing that welcome word , promised he would take the medicine. To whom presently this Kil-cow Physician shewed vnder the lap of his coate a short sword, which would make short worke. And yet let mee tell you, that in Popish countries , for the most part , these tragicall Flagellants are little better then Mounte-banks and personated dissemblers , that haue hardned their skin and flesh to beare such incisions without paine , and are no more affected with it, then old women that are hired to howle and crie at a Funerall. I haue heard of such a whipping knaue in *Flanders*, that in the day time seemed thus to tame his flesh in publike and the same night tamed it otherwise in a Brothell.

thell. To say no more of this outrageous deuotion; as it is *Baalisticall*, so wee cannot, vnlesse wee winke, but see it is also *Pbarisaicall*. If bitter chaffisement in this case bee requisit, why should it not be performed as priuately, as our Sauiont inioyneth *secret prayer in the Closes, the doore stowes,* &c? Must this be done before hundreds of Spectators? Yes verily, else the price of the satisfaction, the glorie of the merit, the ouerweight of supererogation, would bee made lighter by many an ounce. And indeed, as in this, so in all the rest of the whole pageant of Poperie, euery thing must bee theatricall *ad pompa*, else the ga-zing Vulgar would not bee so frequently and easilly caught.

Lastly, if such inioyned penances must bee performed in an ambling fashion, with roauing abroad, would no other place serue to gad vnto, but *Tiburne*? Is no other place in *England* left sacred and vpolluted? Oh, but there is more vertue in the goale they runne vnto, then in the race they vndertake. It was ancient, to visit *memoriam Martyrum*; and so, the sending of discipiles to visit *Tiburn*, maketh a deep impression in their mindes, of the Saintship of somethat haue there paid their debt to our Lawes. We know, *Martyr* and *Persecutor* are *Correlatives*: and so, in this action of pretended humiliation, there is intended an increase of the Romanists hatred against the Church and State of *England*, as persecuting and guiltie of the blood of those whom

Like Baals
Priests, who
did lance their
fides, &c.

Mathew 6.

they adore. Thus euery step in such pilgrimage, makes those Penitents to walke further from vs: nay, in every stripe voluntarily receiuied in such a processionall iourney, the Confessor that inioyneth this performance, thinkes he scourgeth the Protestants.

Deare Countrimen, let mee, in the Spirit of meeknesse, and out of the tendernesse of my heart and affection enlarged toward you, a little intreat you to consider, how you are hoodwinkt and disguised. Doe yet at last, lay your hands on your harts, and lothe these despicable Impostors, returning vnto the Truth, and assuring your selues, that never any true Religion did assist and credit it selfe by such iuggling shifts, tricks, and deuices, as the Iesuiticall brood are obserued daily to practise.

But (mee thinks) I heare the noise of our hooting *Noctus's*, the Priests and Iesuites, blind guides, and louers of darknesse morethen the light, who are so farre from belieuing that any Cataract or Filme is on their eyes, that they are rather perswaded, themselves are the most quick-sighted. They know and see afarre off, that although, *nunc adhuc miserandi tempus, non adhuc exultandi dies, the time to haue mercy, their appointed day be not yet come*, yet they shall haue a time and a day when *Va vobis*, woe bee to their Aduertisries. Their best dayes of late (perhaps) seeme to them but a leaden, or at best a siluer Age: but a Priest now in *Londen* told me some-time

The wise
words of him
that wrote the
word of
Comfort.

time this last Lent (& it hath bin the merrie tyme
of many more,) that *They should ere long haue golden daies.* Many of the Iesuites haue of late cried,
Woe to England. Their meaning is lockt vp in a
mystery, and how they will explicate themselues,
I know not. *Noite dieg' suum gestant in pectore testem;* though they scape refutem.

Let mee then premonish the ignorant, and
feeble sort especially, who are like weake and
filly flies, that they take heede how they bee
caught in such Cobwebs, wherein the chiese
thred they spinne, is, that none out of their
Church can be saued. And further, let them be-
ware, lest they deprave their ingenuous disposi-
tions, in tampering with tools that may cut their
fingers, and so venture into that Web of heretical
fraud, which they want strength of wit to breake
thorow. I know, that whom nature or education
hath made simple, Heresie will make proud. For
who more insolent then the ignorant? Which
Erasmus noted long agoe, and may well bee ap-
plied vnto many of our *English Papists*, who
when they might bee informed *De vita Christi, &*
de via Christiani, they are resolued afore-hand
not to be iatisfid. Oh the blindnesse of vnder-
standing of those that are called lay-Catholicks!
I st heere were the complaint of the Prophet,
*My people bee in captivitie, because they bee without
knowledge.*

Erasm. in
spong. aduers.
Hutten.

Esay 5.13.

C H A P . X V .

*The Author reflecting upon himself, con-
cludeth with bumble submission.*

THus much for my present occasion, by way
of declaration, what wholesome vse (by Gods
grace) I haue made of the noxious and balefull
weeds that growe in the Papall garden; where-
of, through my owne vanitie and leuitie, hauing
taken some taste for the space of about a yeere, it
hath pleased God to turne those poysons into an
Antidote, happy for my selfe, and (as I hope) not
vafruitfull for others.

And first, I am not ignorant, that some parti-
culars related by me, are like to procure mee the
hatred, and perhaps, some malicious machina-
tions of those that thought to hold mee in per-
petuall captiuitie. But I protest to God, that as I
haue in sincerity of heart, without malicious in-
uenting, or adding any thing, giuen account of
those passages that came to my knowledge, so I
doe not hate the person of any of those, who
haue pretended to haue beeene my Instructors
while I remained with them; but wish to them,
as vnto my owne soule, a sight of those corrup-
tions & errors, wherin they are so deeply dyed,
and whereof they did cast some tincture vpon
mee; and also an acknowledgement of Gods

Truth

Truth resplendent in the Scriptures , a forsaking and abominating of that pernicious trade, of being Factors and Brokers for the Papacie : The superstitions and tyrannies wherof, I maruell, if they see not; and I much more mourne, if seeing and inwardly acknowledging, yet they should entertaine and practise , for the keeping the poore Lay-people in awe, which I take to be one of the chiefest *Arcana Imperij*, secrets of State, for the maintenance of their religion.

Secondly , I hold my selfe bound in conscience, vpon the sight of mineowne error, & consideration of the scandall which I haue iustly giuen, to make publick protestation of my recouery, with vnfained and humble submission vnto our reuerend Mother the *Church of England* (the most orthodoxe and pure Church now extant in the world, and most suitable vnto the Apostol-like and Primitiue times, both for faith and discipline.) Before her feet I prostrate my selfe with deepe sorrow of heart, that I haue, through rashnesse of heart , discontent, or any other mis-guiding passion, plaied the runaway out of her family and obedience. Wherein my fault is farre the greater , forasmuch as I, by that calling which shhee hath vouchsafed me (although vnworthy) in her family, ought to haue bin a guide vnto others , *to keepe their feet in the waies of Truth and Peace.* I implore her motherly indulgence, to open her lap to me her wandring returning childe , and to vouchsafe me such pardon

don and absolution , as the power of the *Keyes* which she hath receiued from our Sauiour, doth afford and extend vnto penitent Delinquents. Nor did I thinke it sufficient , to doe this by a simple profecition of the curse of my vnderstanding ; but I also held it necessary for mee to adde a manifestation of such particular meanes as I best knew to bee vsed by our aduersaries as stratagems to besiege vs , and snares to intrap vs . Whereupon it may perhaps please some , to whom that care belongeth , to make vs even of these slender informations , for the preuenting of future mischiefs in that kinde , now growne very farre against the Church of *England*.

Thirdly, it behoued me not to be forgetfull of the bond of nature, and of that duty which I owe to my aged Father , a Minister in the Diocese of *Exon.* whose righteous soule hath beene vexed with my infamous deviation ; whose fatherly care and paines toward mee , even then when I most forgot him , and my selfe , hath not beene wanting in his writing to mee diuers Letters of Argument and exhortation : which , together with other meanes , concurring with Gods mercy , haue beene the loud Calls that haue pierced my ears , and made me look back , and withdraw my foot *out of the horrible myre and clay* wherein I stuck . Even of him , whom aboue others I haue deeplye offended , I humbly craue fatherly pardon and blessing , not onely secretly in my heart , but more publikely and authentically

cally thus vnder my hand. What a great debt lieth vpon mee, not onely in regard of my first being, my education especially in learning, and fitting mee for the Ministerie, by his care and cost; but also for the reparation of that discontent which bee hath iustly taken at my obliquitie! All that I can promise and vow, with the assistance of Gods grace, is, that I hope to pay double in future comfortes, for that which I haue runne arrage by procuring faterly sorrowes.

Faxit Deus. *Amidst* *the* *various* *causes* *of* *my* *sorrow*
Fourthly, because (as Saint Augustine saith) *Non dimittitur peccatum, nisi restituatur ablatum:* where a man hath done a personall wrong, it lieth in conscience vpon him to make satisfaction, if he be able; otherwise in vain shall he expect remission from God above, or from man heere beneath; I must needs doe publick right vnto one whom I haue publickly wronged, I meane, my Neighbour Minister Master Josiah Horne, Person of Wimwick in Lancashire: at whose eare danger, if not ruine, I cannot deny, but that I was induced to aime, by suggested surmizes and groundlesse criminations, I will not seeke to shift off my fault, and lay it on those of the Popish faction, who were my Inciters, Abettors, or Confederates; though some of them know, and cannot (without double dealing) deny, that they offered both the proofe of the criminacion, & prior of my charges, for his conuiction in those heavy & unius Articles which I exhibited and pursued.

against him. By their instigation, a double poison crept into my soule ; of Hatred and Slander against Man, and of defection from the true worship of God. Both these bitter weeds tooke roote together in my vnderstanding & passions, & each of them gaue mutuall growth to the other. My hatred against this my industrious & religious neighbor, a learned preacher, & bountiful house-keeper, draue mee on toward Popery ; and my giuing eare to Popish Motives, did more kindle my distaste against him. So with one breath, those that seduced me, blew both those coles whch branded my heart and hand. Let them, to whom of right it belongeth, owne their owne part of the crime of this Reverend good mans false and injurious accusation : I will take mine own share, and (thought to my shamed) confess, that as in the first breach betwixt Master *Horne* and mee, I gaue the first occasion, by conuersing too familiarly with those, whose neither life nor beliefe did suit with my profession : and as in other respects, so in the maine mischiefe against him, I was such an intentive and active an instrument, that, summing vp all circumstances of aggravation of the matter against my selfe, I think I cannot bee guilty of a greater sinne *ergo proximum*, than that against him. For which, I humbly and hartily crave pardon of God, and of him. If any take occasion, from this or any oþer confessed particular, to tax mee for what I haue beeene, I haue, for my defence, S. Augustines reply to a malapart

Aug. 43. cont.
Pet. cap. 10.

lepart Donatist (vpbraiding him for being a *Adamichee*), *Quantum ille accusat vitium meum, unum ego laudo medicum meum*: as much as hee shall say in detestation of my disease, so much will I speak in the praise of my Physician, who hath cured me of it. *Cui laus et benedictio, pro misericordia subleniente meam miseriam.*

Lastly, to touch againe on that string which before I haue struck, but never can sound too oft: This streaming of my pen from the fountaine of my heart, runnes that course, whither all things else ought to tend, even into the Ocean of Gods glorie exalted by his *Mercy*, in reaching out his helping hand to such miserable creatures as my self, intangled in danger, and readie to tumble in perditio. To his glorious name I offer vp my self, my soule and body, as a lively *reasonable sacrifice*, vowed to bend all my faculties and future endeuors, to the publishing of his *Truth*, & to the setting forward, by word, & by exâple, that orthodox faith & church, which I haue wickedly contemned. And in speciall, I make oblation of my particular thanksgivning, as a repeated *Morning and Evening Sacrifice*, for the double deliuernace vouchsafed me, the one *Corporall*, and concerning this life; which in mee, beyond expectation and naturall reason, was prolonged, when I was saued *tangram corris eritus e flamma*, I meane, in that generall and wofull downfall at the *Black-fryers*, wherein many lesse sianers then my selfe breathed their last. The other deliuernace is spiritu-

Psal. 41.8.

all being in some sort a childe of that mother, as proceeding from the due cogitation of the other; I meane, the loosing of my bands, the vn-fettering of my heart and soule from the Babylonian captiuitie, the dispelling of that cloud of Romish errors, which obscured, though not wholly extinguished the light of Gods Truth in mee. There were (I know) that said vnto me, *An enyl disease cleauneth fast unto him: and now that bee lyeth, bee shall rise no more. But thou (O Lord) hast put a new song into my mouth: Those that see ye in darkness, shall see it, and feare: For, The Snare is broken, and I am deliuered. Lord, establish mee in thy Truth: thy Word is Truth.*



A



A GENTLE EXCVSE made to Master *Musket*, *for stiling him Jesuite.*



Hough I haue indeuored to vse
a conſionable care and dili-
gence, that no man might be
either wronged by me in nar-
ration of fact, or erroneouſly
put into my late Catalogue
of Priests and Jesuites, yet I finde that many of
those whom I haue touched to the quicke, ex-
claime againſt me with threatening and reviling
bitternes. Nor is it ſtrange to mee, when I haue
ſtirred the nest of Hornets, and kindled ſome
ſparkes towards them, that many
of that troope and brood ſhould buzz about my
cares, and ſet vpon me with wing and ſting.

The moſt of their impetition which I can
hear of, is a generall railing againſt my diſcou-
ties, as false, and inuented by me, to breed haſred

against their persons and function. But I haue learned, that in Law, *Yniversals make no accusation.* And therefore I may sit still, vntill they can trip mee in some particulars of substance, or very materiall circumstance : which they shall finde mee as able and readie to maintaine, as I haue beeene to discouer them, for the publike good of this our Church and State. And the rather think I, that they cannot disioynt and breake the seuerall liammes of my booke, for that I haere their poore stratagem is layd against the whole body and lympe therof, by flinging out a foisting noise, which I meet in every corner, that the booke is none of my writing, but that I am hired to set my hand to it, and beare the name of it. This forlorne shifte they pretend in publike ; and within these few dayes, Palmer the Jesuite, with a bold wainscot face, bruted it in a Stationers shop in *Pauls Church-yard.* Whom meeting of late in the street, and challenging him of that wrong done mee, of a rauing *blasphemous beast*, he became tame and silent ; and, for want of better prouender, did care vp his owne filthy vomit, leaving also with me the print of his foot : whereby it appeareth, how vncleane a beast he is. In brief, hee did before witness, both eate his word of slander, and also vnder his hand made an abhegation thereof, which I haue, to put him perhaps heereafter to the *Protean tumbling trick of Equivocation.*

But to leaue this wanderer (who, meeting me in the way very lately, hath a little drawn me out

of

of my intended way), and to come to salutre him whom I now principally call forth, because hee hath called vpon mee; the onely particular I yet haue notice of by way of exception, is, that I haue mistaken or miscalled one that is an hot shot of that squadron, by stiling him *Iesuite*, being as yet none belike of that Order, whatsoeuer he may be hereafter.

Crimen inaudium, Cate Cesar. An heinous etour in me, by which the party thinks, perhaps, that all the rest of my narration and book is blasted with suspect of mistakes and deviations. Alas, poore *Misnomer*, for which Master *Musker* should charge me so hotly, and shoot thorow my paper-buckler. But to answer hereto:

I hope, that if hee be no Iesuite, hee will owe mee the more thanke, for erring in *partem gratiarum*, on the sweeter side, for aduancing him in his place, and setting him in the chair, nay, throne of so sublimated, meteoricall, superferaphicall an order. Beggers most commonly fare nor the worse, but the better, and obtaine an almes the sooner, for stiling a coached Gentlewoman, *Ladies* and *Madam*, when she is none. And I hope, my wchshipfull reverend Master will afford mee the more of his enriching benediction, for sur naming him by the stile of the chiefe *Sirs* and *Signdrs* of Europe, nay of America, and of the East and West Indies, that lord it ouer the haughtiest *Holines*.

And if needs hee will pay mee with frownes in stead of thanks, as surmizing, that I clapt that badge

A gentle Excuse to Master Musket,

badge vpon his sleeue, on purpose to make him the more odious or suspected by our State, (which, I protest, I did not in him, nor any other wittingly) I hope hee will giue me leauue to cleare my selfe thereof, both by producing his owne example, and also by shewing, that I had *probabilem causam errandi.*

That it can bee no capitall crime, to stile a man by a title, or degree of Order, a little mistaken, I hope, Master *Musket* himselfe will be my fauourable ludge, or rather Aduocate, when he reviewes againe his owne worthy work, which hee hath already reprinted the third time, I meane, his bastard dogs-face brat, fathered vpon the late reverend *Bishop of London*. There this learned Comick Poët forgot to keep the Law of fiction, and to obserue *decorum persona*, when hee brought on the Stage the *Bishop of London*, citing *Master Perkins* by the title of *Dottor*. An errore now waies like to drop from the penne of one of our owne Bishops. And therefore to shuffe vp that bracke, whereby the diuels horne is espied vnder his hood, and with a *Memento* to Master *Musket* to take heed, *ne solex suo indicio percussa*, I clayme, not beg, pardon of him, by thiat verse, *Des iller veniam facile, cum venire est opus.* My second defence, is by way of plea of probabilitie, for my opinion of his *lesuitisme*.

First, common reputation in this and most other humaine actions of entercourse (at least, in formes and appellations of men) is wont to carry

the force of morall certitude. And so by the vncountreded opinion of others, I took him, whilst I spent some houres and daies among that sort, to be a *Iesuite*. Indeed I was not present at his, nor others solemne or priuate entrance into that *Father-hood*. And therefore, if any of those whom I & others haue, *bona fide*, taken to be of that rank, and so entred them into my Catalogue, should put me to a legall proofe out of their owne Register or Records, I may come short thereof.

Secondly, though he be but shallow and superficciall for grounds of Divinity and controuersie, yet hee is otherwise qualifyable for that order, nay *qualified, in al fin proximo*: so that if hee bee not already a *Iesuite* by obligation and profession, yet he is *Iesuitable*, and fit to receiue that lawrel Garland or triumphant Diadem; being furnished with a smooth glib tong, and encroaching carriage, to insinuate with vnsettled people, especially with back-sliding *Dames*: Hauing besides a seditious incendiary spirit to work vp on discontents, to raise vp or foment faction and garboile when occasion serues. A proofe whereof hath beene had diuers yeeres since, when as he was the mouth and trumpet of the rest of the Seminary Colledge at *Doway*; I meane, when the grand Rebell the Earle of *Tyrone* ran or stole out of *Ireland*, and passed by *Bruxels* toward *Rome*, he was then intretained by a Panegyrick Oration, pronounced by Master *Musker*, out of a Desk or Pulpit. Who at that time, the more to puffe vp

that

that old weather-beaten Master of Out-lawes, with extolling his *quondam* valorous spirit, tould him to his face, that hee had broken the heart of *Queen Elizabeth*. Why may not this man, vpon occasion, play the part of a naturall Iesuite, in blowing the coals of combustion? And lastly, he hath a nimble cogging sleight in deuising & for-ging tricks, books, tales, and miracles: of which kinde, his Master-piece (I confesse) is the counterfeit *London-Legacy*: for which, I see no reason but he shoulde be preferred and aduanced as high for his lewd lying with the pen, as of late, *Moor* was for railing with his tongue.

To the pillory.

But lest it shoulde be thought, that hee hath no faculty in fitterning foolish Tales of *Fairies* and *Robin good-fellow*, to breed terour or admiration in his weak sucking disciples, I will bee bold to echo vnto him one Tale of his, of a late stamp, fit to bee added to the rest of the fore-cited records of the grand hospital of incurable fools; which hee told to one *Marie Wiltshire*, daughter of *John Wiltshire* of *Black-Friers*, intartained in the seruice of Mistresse *Baily a widow* (a Lodger in *Grayes-Inne-lane*, and one that hath taken on her the profession of a Nun): to whose house, resorted often *M. Musket, Fisher, Sweet, Rydiate, Wainman, Bangor, Richardson, Knot*, and others, who were all very busie, labouring to tole and draw this *Mary Wiltshire* to their religion; with whom, in the end, they preuailed. And among o:her deuices to perswade and confirm her in that religion, and to cast

cast abroad an opinion of extreme supernaturall sanctity in his Masses aboue others, hee told her this Tale, but more largely, with many bumbasted circumstances, which here (for breuity) are omitted.

As I trauelled into the Countrey, I came to a house, inquiring for Lodging: where the Hostesse tolde mee, Shee had no roome to spare but one, in which shee was loth to lodge mee, because it was haunted with sprites, that none could rest in it. I replied, that, by the power of our Lady, I would lodge there; and did so, forthwith promising my selfe to wrastle and encounter with those dangerous sprues. And first I lighted my Taper, prepared my Holy-water, and other necessaries: and so to bed I wents. Where having lain awhile, I saw come into the roome (the doores shus) a gallant Gentleman, with his Attendants, setting himselfe to meat, the Table beeing covered and furnished with cates, and a Courte cupboard with plate. He fel to, drank to me, sent the cup twice by his seruante: and I both times refusing, he comes with it himself, and drinks to me, finding mee reading in my Brewarie, with a holy candle burning by me. I took the cup, made a Crosse on the brim: and then the wine vanisht, but the cup I kept. And asking of this Gentleman the cause of such stirres in the house, he answered, that This was a cup which had beeene stolne out of this house, and that a man had beene murthered and buried in this house: to the place of whose graue he then led me. I shew'd this cup to the Hostesse the next morning, who acknowledg'd it to haue been hers. But having thus attained it, I desired to keep it, and so payed

It is to bee hoped, this will be recorded in the Story of Benis of South-hamton or Don Quickeſor.

*the price of it to my Hostesse from whom it was stolne.
And of that very cup was made the Chalice which I
use at Masse.*

This Tale he told with zealous gesture, to the said Maid and two others.

O worthy plot, paued out in the old Crow-troden path of making hobgoblins, to hant a house where a man hath bin murthered! O, but he hath very scholastically and theologically imitated a passage in one of *Plautus* his *Comedies*. And why not? a great part of his imployment beeing to play the forging *Comedian*, in putting shapes and vizards vpon the persons of others, as before I haue shewed. The place in *Plautus* is in the Comedy called *Mofstellaria*, which signifieth *Hobgoblins*, or vgly haunting *Sprites*; where *Tranio* the cogging Parasite (a fit patern for a man qualifiable to be a Jesuite) guls his old Master with a deuised Tale.

Tr. *Hospes necanis hospitem captum manus.*

Th. *Necanis?* Tr. *durnq; ipsi ademis hospiti,*

Enm q; hic defodit hospitem ibidem in adibus.

Scelerata sunt ha ades, impia est habitatio.

Quantic monstra sumus, anno vix possum eloqui.

Heer we haue the man kild and buried secretly, the gold or plate stolne (ther's the Cup, by *M. Musker's Comment*); and thereupon, the hideous, monstrous, rumbling, rattling Sprites doing so many terrible feats, that it would spend a yeer to tell them.

But it were not amisse, if *M. Musket* were demanded

*M. Colridge Tai-
lor & his wife.*

*Plant. Mofstel-
att. 2. scen. 2.*

manded concerning his enchanted Chalice (pretended to be rescued out of the Diuels clutches) how he can perswade any of his intelligent disciples, that it is the very same siluer which was before in the Diuels possession? Did M. *Musker* stand by, while the Gold-smith melted the old, and moulded the new? Was the matter *idem numero* of both, without change or commixtion? And if so, did not the Gold-smiths fire burne out all the vertue that could be infused into it by the diuels fingers; as the fire of *Purgatory* broyleth out and consumereth all the drosse of veniall sins? But if he wil stil pretend any extraordinary quality in this his Chalice, I think he may finde the true genealogy of it in *Saint Paul*, *1. Cor. 10. 21.* whereunto none of his brethren haue so open and direct a claim, for ought I knowe, by such pretension of receiuing the Materials of their Chalice from the hand of a Fiend. In the mean time, I wish M. *Musker* and his companions to leave blaspheming the integrity & vncoutrouable warrantableness of our Communion, who as we haue received the Chalice not from Hell, but Heauen; from the hand, not of a Fiend, but of our Saviour; so we impart it to the people also, and doo not appropriate it vnto the Priest, as M. *Musker* doth his Chalice; therein seeming to enuy, that any Laick should be partner with him in the Diuels Legacy.

This must go for one of his Acts, to enable him to commence Iesuite, if need be. And yet I suppose,

*Populon Dam-
norum.*

pose, Master *Musket* hath better devices then this simple sheepe's-head iuention, to tole guests to his Masses; and that they may pay toll to his mill, to withdraw them not onely from our Communions, but also from others his fellow-Masse-mongers: otherwise I shall begin to recant my opinion of his wily-witty worth, to enter into the superlatiuue Order.

And to shew, that this and the like worthy strategems, are the entry whereby to get a man into that sacred Society, appeareth by the imployments of those who are Foregoers and Ring-leadeers of speciaall note in the same Order, who did some exploits as patternes of imitation for such Nouices as hee is, admitting him perhaps as an vnder-work-man in the action for his probation, against hee bee made Free-man of that trade; wherof an hancell followeth.

The same *Mary Wylsbire* lodging with her said Mistris (Mistris *Baily*) to whose house resorted vsually *Musket*, *Fisher*, and the rest afore mentioned, who had seduced this young woman, and laboured still to retaine her in the Popish Religion; Those cunning Fathers, many times much terrified her with the pains of *Turagatory*; and finding her apprehension deepe on the aggrauation thereof, they cunningly wrought vpon her passions; and to seeond her humor, perswaded her, that she might vndergoe those paines in this life, and so be quit of them in the next; which the distressed maid willingly gaue car vnto: and there-upon

upon by their prescript, in part of payment, shée was to say ouer the *Ladies Psalter* three times a weeke : yet still the scruple remaining in her minde, and shée falling into a *Feauer* about *August* last, Master *Fisher* came to her in her sicknes, holding vp to her the *Crucifix* and the *Pax*; and setting by her the holy *Candle* burning, then told her shée should soone after haue her *Purgatory*, and so departs out of the chamber from her. But presently after, shée discerned a very great light and burning heat in the chamber, and there appeared the shape of a woman comming in without any noise at all, the Moone vnder her feet, with the horns or ends turned vpwards, the forme of the Sunne ouer her head, with bright beames of light cast round about from her. This Angel-like woman came to the beds side, and with her hand gaue to this maid (who lay sick in the bed, quaking and trembling, and not daring once to speak) three *Benedictions*, and so turning her back, departed, this beeing about foure of the clock in the afternoone, and this vision (as shée well remembreth) hauing continued about an houre. Shortly, vpon the vanishing hereof, came vp her Mistris: of whom shée asked, where Master *Fisher* was. Shee told her, Below with Master *Wainman*, Master *Bangor*, and Master *Ridiate*. Thereupon Master *Fisher* comming vp, she told him of this apparition, & the manner thereof : who presently answered her, that without doubt it was our blessed *Lady*, that came to comfort

This is the representation of the Virgin Mary, not much unlike to the vsuall pictures of her in a distorted allusion vnto the place, Revel.12.1.

Of what na-
ture their Re-
lations are,
M. Ley, Pastor
of great Bud-
worth in Che-
shire, will cre-
long giue
them an ac-
count.

fort her ; and how much, said he, are you boun-
den vnto her, that leaueth heauen, to come to vi-
sit you ? Shee hath reuealed vnto mee, that you
must become a *Nonne*, of the order of Saint Clare,
and that our Lady hath great Miracles to bee
wrought by you. Whereupon, Master *Fisher* very
earnestly vrged her, to take the blessed *Virgin* for
her *Patroneffe*.

This Maid, at her first reconcilement to the
Church of *Rome*, according to their custom, was
appointed to chuse to her selfe a *Patron* and a *Pa-
troneffe*. And she then (resoluing, as shee saith, to
take those which shee was sure were in heauen)
did chuse Saint *John the Baptist*, and Saint *Mary
Magdalene*. Wherupon, shee was loth to leaue
them, notwithstanding Master *Fishers* much per-
swading her to it. And much more loth was
shee to enter into such an order, wherein shee
should be tyed to eating of fish, the vndertaking
whereof would starue her, as shee answered Ma-
ster *Fisher*.

Possibly it may bee surmized, that this was
only a naturall dreame, and idle phantasme of
this sick distressed woman, in the height of some
fit of her Ague ; whereupon, the Jesuites were
willing to worke and take aduantage in the
interpreting and applying thereof, the stronger
to riuet her resolution vnto *Papery* and *Nunnery*.
And if so ; This is no faire Christian dealing, to
nourish such fancies for the inferring of prepo-
sterous and Popish consequences. But for my
owne

owne better information, desirous to vnderstand the truth hereof : I was admitted very lately to heare the party her selfe relate this and other particulars before some who were able, by interposed questions and Interrogatories, to try the disposition of the party, and to iudge of the truth or probability of the matter she deliuered. Certainly she is of good discretion, being also 23 yeeres old, and giueth a very credible account of all circumstances in this and other things shee auouched; demonstrating this could be no dream, she being then perfectly awake, obseruing both the holy candle burning by her, & this light and heat sensibly troubling her. They that heard her, concluded without all question (and so can I by other experience) that this was a meere iuggling seat of the Iesuites, who suborned som sly-footed Actor encased in this Pageant, with painted the atricall ornaments, flashing out light from a dark Lanthorne, and multiplying heat cast toward the bed by tunnels from a Stoue.

Of the same stamp, was of late practised not farre from London, a trick of Apparition, vpon one Mistris Bouchers daughter; namely, a gastly ghost, walking in a sheet knit vpon the head, came vnto her where shee lay in her bed, saying she was her late deceased God-mother, come out of Purgatory; and (touching her with a hand as cold as iron, and face pale as death) threatned her, that shee should goe to hell, vnlesse shee beleueed the Reall Presence, and became a Romane Catholick.

I have learnd,
that this fear
may be done
by setting and
carrying can-
cles within a
cate of oyled
paper, and pa-
sted thereto,
like to the
Shop-lan-
thorner on
Book sellers
stalls in Pauls
Church-yard.

Of what nature their Revelations are, M.Ley, Pastor of great Budworth in Cheshire, will ere long give them an account.

solt her; and how much, said he, are you boun-
den vnto her, that leaueth heauen, to come to vi-
sit you? Shee hath revealed vnto mee, that you
must become a *Nunne*, of the order of Saint Clare,
and that our Lady hath great Miracles to bee
wrought by you. Whereupon, Master Fisher very
earnestly vrged her, to take the blessed Virgin for
her *Patronesse*.

This Maid, at her first reconcilement to the
Church of *Rome*, according to their custom, was
appointed to chuse to her selfe a *Patron* and a *Pa-
tronesse*. And she then (resoluing, as shee saith, to
take those which shee was sure were in heauen)
did chuse Saint John the Baptist, and Saint Mary
Magdalene. Whereupon, shee was loth to leaue
them, notwithstanding Master Fishers much per-
swading her to it. And much more loth was
shee to enter into such an order, wherein shee
should be tyed to eating of fish, the vndertaking
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ster Fisher.

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this sick distressed woman, in the height of some
fit of her Ague; whereupon, the Iesuites were
willing to worke and take aduantage in the
interpreting and applying thereto, the stronger
to riuet her resolution vnto *Papery* and *Nunnery*.
And if so; This is no faire Christian dealing, to
nourish such fancies for the inferring of prepo-
sterous and Popish consequences. But for my
owne

owne better information, desirous to vnderstand the truth hereof : I was admitted very lately to heare the party her selfe relate this and other particulars before some who were able, by interposed questions and Interrogatories, to try the disposition of the party, and to iudge of the truth or probability of the matter she deliuered. Certainly she is of good discretion, being also 23 yeeres old, and giueth a very credible account of all circumstances in this and other things shee auouched; demonstrating this could be no dream, she being then perfectly awake, obseruing both the holy candle burning by her, & this light and heat sensibly troubling her. They that heard her, concluded without all question (and so can I by other experience) that this was a meere iuggling seat of the Iesuites, who suborned som sly-footed Actor encased in this Pageant, with painted the atricall ornaments, flashing out light from a dark Lanthorne, and multiplying heat cast toward the bed by tunnels from a Stoue.

Of the same stamp, was of late practised not farre from London, a trick of Apparition, vpon one Mistris Bouchers daughter; namely, a gasty ghosť, walking in a sheet knit vpon the head, came vnto her where shee lay in her bed, saying she was her late deceased God-mother, come out of Purgatory; and (touching her with a hand as cold as iron, and face pale as death) threatned her, that shee should goe to hell, vnlesse shee beleueed the Reall Presence, and became a Romane Catholick.

I have learntd,
that thisfeat
may be done
by setting and
carrying can-
dles within a
case of oyled
paper, and pa-
sted thereto,
like to the
Shop-lan-
thornes on
Book sellers
stalls in Pauls
Church-yard.

These personated and theatricall instructions come both out of one schoole, tending both to the same doctrine and end, prosecuted by the same cogging means : but in particular they differ, in that one was wrought by heat, the other, by cold : the one pretended to come from heaven ; the other, from the grave and *Purgatory*.

But to proceed concerning this late seduced Maid.

M. Fisher being *Confessor* and *Ghostly Father* to Mistresse *Babs* of *Graves-Inne-Lane*, shee vse to wash his Church-stuffe : and vpon a certain day, the afore-said *Mary Wiltshire*, her maid, was sent to M. Fisher's chamber, which then was at the *French Ambassador's* house at the *Black-friars*, and was one of the rooms that fell with the rest of the ruines at their *Dolefull Bensong* (for, *Riduate* and *Fisher* were chamber-fellows there, only diuided with hangings or partition of Deale). Now, when this *Mary Wiltshire* came to M. Fisher's said chamber, bringing his church-stuffe against *S. Ignatius* day, she could finde nobody there, but went and said her prayers at the Altar (which adjoyned to his chamber), and there she heard people talking in the next Roome (which was one *William Mans* chamber, their *Massing Clerk*). Shee then gaue eare to their talk : and bytheir voices shee knew, that M. Fisher, *Riduate*, *Knox*, alias, *Wolfgangam*, and *Reynolds*, fourt *Iesuites*, with others, were there, who had then some wilde flashes of consultation together : and she ouer-heard some extravagant speeches

A new Saint
sweeps clean.

This Massing
Clarke is a
busy buzzing
Agent to
bring - in game
to his Masters,
and to vent
Popish pam-
phlets out of
Master Fisher's
great shop.

speeches which fell from them, which I meddle not withall. Whil'st shee was at her devotion, *William Man* the Clerk came out of the chamber from them ; and, seeing this woman, asked how long she had been there. To whom shee answered, But a little while ; and inquired of him for Master *Fisher*, Master *Ridlaſſe*, or Master *Reinolds* : who answer'd her, that none of them were within. But, whil'st they were talking, Master *Reinolds*, whom hee formerly denied, came forth. And after this, they looked very narrowly vnto her ; and, perciuing she had heard part of their conference, would not let her go abroad without one or two to watch her, lest she should go home to her Father's. And whereas they had appointed, that she should go to *Braxels*-Nunnery about *Michaelmas* following, which was about a quarter of a yeer ; they then told her, shee should go within a fortnight ; which much dismaied her : yet go shee must, and gone shee had, but that shee fell sick before that time. And by no meanes would they let her go from their lodging for a week space ; but put her into a chamber next to theirs, where her Mistresse vsed also formerly to lodge, when she pleased. And indeed shee went from her house in *Grayes-Inne-Lane* (whil'st this *Mary Wiltshire* was her seruant) very often to lie there, and then vsed to tell her seruants, she went to visit one that was sick.

By this their vsage of *Mary Wiltshire*, it appeareth with what tyranny they hold a poore se-

R 2 duced

He held the
houre-glaſie at
Father *Durmes*
last hours
work.

To the pretended Bull
of the Popes
gull, wee an-
swer, *Plena est
Ecclesia.* Wee
are well e-
nough wee
thank you:
*inno Deo gra-
tias.*

This was va-
lorously spo-
ken by *Hac
Mulier*; but
Hic vir, her
Husband,
seemes more
impatient, ha-
ving threatened
hee would
pare Master
Barretts eares,
for Printing
The dolefull
Enensong,
where this is
touched.

duced soule prisoner; euен compelling vnto
Nunnery those that haue no inclination to it, but
rather resolutiō against ir, as she now protesteth.
Which commanding power they did the more
easily inforce, by reading vnto her a parcell of
Latin in Paper or Parchment, wherby they said,
the *Popes Holines* had made two of those Iesuites,
Arch-Bishops, the one of *Canterbury*, namely, *F. Fi-
sber*; the other of *Yorke*, *F. Sweet*: which shée^s
auouched vpon her perfect remembrance, as ha-
ving been a great motiue vnto her to obey them,
and as afterward thinking it very strange it was
no: so.

Their vanting insolent hopes appeare by their
speeches vsed diuers times in her hearing; viz.
*That they haue bid the Wood-mongers make much of
their Faggots, for they wold be deare ere long*; mea-
ning, there wold bee such store vsed to scorch
Heretickes: which indeed is a song of the same
smart-yerking tune, which was sung by a Popish
Apothecary his Wife, in congratulation for the
Princes returne from Spaine, in the audience of
diuers, *videlicet, That so many Faggots spent upon
Bonfires, wold make them deare, when they shold bee
imployed to burne Hereticks.*

This *Mary Wilsbire*, hauing beene kept in great
bondage by them, both of body & conscience,
and taking great distike at diuers strange spe-
ches spoken by thē, & also practices of collusion
vpon her; by Gods grace returned to a due con-
sideration of her owne estate, and good vse of re-
uiuing

uiuing that knowledge in religion, wherewith
shee was well furnished before her lapse to Po-
perty; and so making an escape to her Fathers
house, recovered her double liberty from super-
stition and restraint. Since which time, she being
placed in seruice in *Westminster*, liues to this day
in feare and danger of her old Masters, by whose
procurement in the open street some dangerous
violence hath beepe offered her, by tripping vp
her heeles, & striking her, and sending her threat-
ning speeches in *Fisher's* name. In feare whereof,
both she & her Father, in my hearing, haue made
earnest solicitation for the protecting her from
mischiefe.

Quò feror? aut ubi sum? I pray you, Master
Musker, pardon me, who hauing been so bold as
to cal you aside, and intertwaine a little household
talke with you concerning your owne person &
imployment, haue, against the rule of comple-
ment, dwelt somewhat long with others, see-
ming the while to negle& you. But I hope you
think, that in these last narrations also, though you
be not named, yet you may say,

Et quorum pars magna fui.

Or at the least,

*Ego profecto iam olim animo, liec: non adhuc ordine,
Iesuita sum, Iesuitica nihil à me alienum puto.*

Finally, because I am much beholding to you
for taking the pains to read-ouer my book, and
(as I heare) vndertaking also to answer it; I
thought it good manners to send it vnto you,
now

A gentle Excuse to M. Musket, &c.

now curried ouer againe by the Printer, and
ecked out with this *Post script*, that you may haue
your full measure of recorded memorabi-
strategems acted by your selfe and other soul-
diers of your band. Whereunto, to make your
bargain the better, I am like, if occasion serue, to
adde more ouer-measure, rather then to put vp
againe into my box any of these parcels, which
I haue vittered out by retaile vnto you, as being
my best chaffering customers.

And so I take my leaue, till I mette you in
Pauls, I meane, in Print, vpon one of the pillars
there.

Yours, now as I haue bin ioynd
all day vpon this office, on account

April 22. 1624.

*Given, not from my old lodging in Hol-
bourne, but from the signe of the
Foot out of the Snare, at Amen.*

By JOHN GEE.

A CATALOGUE OR
Note of such English bookeſ (to the
knowledge of which I could come)
as haue been printed, reprinted,
or dispersed by the Priests and
their Agents in this King-
dome, within these two
yeareſ last past, or there-
abouts.

In primis, the *Dowey Bibles*, that is, the old Teſtament onely in two volumnes, with Notes, reuised by Doctor Worthington, and reprinted heere in London; fold for forty ſhillings, which at an ordinary price might be afforded for tenne.

The New Teſtament, translated by the Rebeſites, and reprinted in quarto; fold for fifteen or twenty ſhillings, which might be afforded for a Noble, or leſſe.

The ſame Teſtamente in English, lately printed in decimaſexto: fold for twelve ſhillings, which might be well afforded for foure.

The Anker of Christian Doctrine, in ſoure parts, written by D. Worthington: the three laſt parts printed in London, and fold by him at his Lodging

A Catalogue of Popish Books.

ging in *Turnbull street*, for foureteene shillings,
which might be afforded for five shillings.

The Protestants Apologie, written by *Brevely*,
reprinted and sold for seuenteen shillings, and
might bee afforded for six shillings, or lesse.

Saint Augustines Confessions, translated by *Tob.
Mathew*, and sold for sixteene shillings, being but
a little booke in octauo, and might be afforded for
two shillings six-pence.

Two other bookes ~~in octauo~~, lately written by
Tob. Mathew, and sold very deare.

The Author and substance of Protestant Religion,
written by *Smith* a Priest now in *London*, and sold
for six shillings, & might be afforded for twelue-
pence.

Luther his life and doctrine, a railing booke,
written by *Lowell* a Priest, who is at this present
in *London*, sold for eight shillings, worth two
shillings.

*An Answer against the pestiferous writings of
English Sectaries*, in two parts, written by *D. Nor-
ris* a Priest, now resident in *London*, sold for eight
shillings, might be afforded for four shillings.

The Guide of Faith, written by the said Author,
and sold at an unreasonable rate.

The Pseudo-Scripturift, by the same Author, a
booke of some twelue sheetes of paper, and sold
for five shillings.

The Christian Key, by the same Author, a booke
of ten sheetes of paper, and sold for two shillings
six-pence.

The

A Catalogue of Popish Books.

The lowd-lying Pamphlet,earmed, *The Bishop of Londons Legacy*, written by Musker a Priest, and reprinted, with a Preface of a new disguise; the book containing about 16 sheets: they squeezed from some Romish Buyers, six or seuen shillings apiece. Adeare price for a dirty Lie: yet I wish, they that haue any belief in it, might pay dearer for it.

The Summary of Controversies, written by Doctor Smith, sold as deare as the rest.

The new religion, no religion, written by one Flond a Priest, now in London, sold at a high rate, and so are all the rest following.

The Sum of Christian Doctrine, written in Latine by Petrus Canisius, and translated into English by J. Heigham, a Priest, in London.

The true Christian Catholick, by the same Author.

The life of Saint Katharine of Sienna, by the same Author.

The Protestant Consultation, a dangerous Book, lately written by an vnknowne Author.

Iesus, Maria, Joseph, lately come out of the Pres, printed in London, by Simons a Carmelite, now in London.

Two other books, written by the same author, called, *The way to finde ease, rest, and repose vnto the soule*.

Bellarmines Steps in English.

His art of dying well in octauo.

The exercise of a Christian life, by S.B.

The vocation of bishops, by D.Champney, now in London.

A Catalogue of Popish Books.

A rich Cabinet full of spirituall jewels, by Tobie Mathew.

The Image of both Churches, by M. Pateson, now in London, a bitter and seditious book.

The exposition of the Mass.

A Treatise of the Reall Presence, by Goddard, a Priest now in London.

The lone of the soule, printed in London.

The followers of Christ, by F. R.

Demandes to Hereticks, in two parts, by D. Bristow, reprinted.

Saint Bedes History of England, translated into English.

M. Wadsworths contrition.

Cardinall Peron his orations.

News from the Lowe-Countrie.

History of Sichem.

Auricular Confession.

Missale parvum pro sacerdotibus.

The office of our Lady, or the Primer, two or three sorts of them lately printed with rubricks.

The iudge, by G. M.

The right way to God, by Purcell, an Irish Monk, now in London.

Six books full of maruellous piety & devotion, by G.P.

The Appendix, by D. Norrice.

A defense of the Appendix, written by M. Smeets, a Jesuite, lying in Holborn.

An answer to the Fisher catched in his owne net, by the same Author. These three last books containing but some six sheets of paper, either of them

is

A Catalogue of Popish Books.

is sold, by the Authors and their Factors, for two shillings or half a crown a piece.

Soliloquies, by R.T.

The Rosary of our Lady.

Meditations upon the Rosary.

An exposition of the Rosary.

The Mysteries of the Rosary.

An introduction to a devout life, by I.Tork, a Jesu-
ite, now in London.

Miracles not yet ceased, by P.L.P. a saltless book.

The key of Paradise.

A heavenly treasury of comfortable meditations, by
Antho. Bas, a Friar, now in London.

The word of comfort, written vpon occasion of
the fall of the house at the Black-Friers.

The unceasing of heresie, by O.A.

The treasury of chastity.

The widow's glasse.

The Ecclesiastical Protestants

History, by D. Smith.

The Grounds of the old and new Religion.

The hidden Manna.

The wandring Saints.

The little Memoriall.

An overbrowe of the Protestant's Pulpit-
Babels.

The unity of Gods Church, by one Master Stevens,
a Jesuite now in London.

Pointer's Meditations.

The Proof of Purgatory.

A comfort against tribulation.

A Catalogue of Popish Books.

Ledisme his Catechisme, lately printed heere in England.

The Reconcilement of the Dalmatian Bishop.

The Popes power.

The life of Saint Bede.

A treatise of Free-will, by D. Kellison, Rector of the Colledge at Doway, and now in London.

The Sacrament of the Catholick Church, by F. S.P.

Davies his Catechism.

The Visibilitie of the church.

The catholick guide.

A treatise against the marriage of Priests, by Wilson, a Jesuite.

A Gag of the new Gospell.

A second Gag.

The Honour of God, by Anthomie Clerke, an idle, frothy booke by a braine-sicke man, a concealed Priest.

The Prelate and the Prince, a seditious book.

The rules of obedience, by G. A.P.

Saint Peters keyes, by Edmund Gill, Jesuite.

Saint Augustines religion, written by Brerely, and reprinted.

The reformed Protestant, by Brerely. There was a printing-house suppress'd about some three yeers since in Lancashire, where all Brerely his works, with many other Popish Pamphlets, were printed.

The virginall vow, by F.S.

A Relation of the death of the most illustrious Lord, Signior Troilo Sauelli, a Baron of Rome.

The

A Catalogue of Popish Books.

- The mirror of women.
Meditations on the Passion.
A dialogue betwixt our Saviour and the
Saints.
Observations concerning the present affaires of
Holland, and the vnted Prouinces, by You know
the hand.
The Ingratitude of Elizabeth of England vnto
Philip of Spaine.
The spirit of errore, by D. Smith.
Meditations on our Saviours wayes on the
Crosse.
Every Saints prayer.
The Catholicks crowne.
The three conversions, reprinted, written by F.
Parsons.
Granadoes memoriall.
Granadoes Compendium.
Granadoes Meditations, translated.
The life and death of Cardinall Bellarmine.
Bellarmine his death and buriall.
The bedding of teares.
Parsons Resolutions, reprinted, 1623.
Sions songs, or the melody of the
Blessed.
An Epistle of Iesu to the soule.
An Epistle of comfort to the persecuted Calbo-
liques.
The following of Christ.
The life of Christ.
Puenta's Abbredgement.

A Catalogue of Popish Books.

- The *Saints lives*, translated of late by *Kingsman*.
Saint *Peters complaints*, and *Mary Magdalens tears*.
The Office of Saint Benedict.
Saint Ignatius life.
Saint Teresa her life.
Saint Clares life.
Saint Katharine of Bolognas life.
Saint Mary Magdalens pilgrimage.
The Spirituall comblyt.
Dowleys Caerchisme.
The Paradise of the soule.
The Paradise of delights.
Molina, of mentall prayer.
Of the Excellency of the Basse.
Of perfection, by *Pinel*.
Of Communion, by the same Author.
Villacastines exercises.
Of Christian works, by *F. Borgia*.
Contempt of the world.
The fourre Capuchins.
Treatise of indulgences.
The dily practice.
The Enemies of God, by *M. Barlow a Priest*, now
in London.
The holy triumph.
The prosperity of the visible Church.
The Manuall of prayers, reprinted.
A VVatch-word, by *F. Baker*.
The Apologist, by *Richard Conway*.
A Treatise of the Invocation and Adoration of Saints.
by *Thomas Lee*.

The

A Catalogue of Popish Books.

The Principles of Catholick Religion, by Richard Scamishurst.

Of the conversion of Nations, of the Miracles, of the Martyrdomes, and of the vniion of the members of the Catholick Church, by George Allen-son, Iesuite.

A Treatise of true zeale.

F. Drury his Reliques, somewhat found in his study after his death.

Flagellum Dei, or, A Sword for Contradicitors: a ridiculous pamphlet written by P.D.M.

Coffin, against an Epistle of D. Hall, concerning the marriage of Ecclesiastical persons; mistaken in the former edition, for the Answer to D. Halls book, intituled, The honor of the married Clergy.

Walsingham his search, in quarto.

Walpoole, against D. Downham, of Antichrist.

Fox his Calendar, reprinted, Anno 1623.

Fitz-Herbert, of Policy and Religion, reprinted.

Treatise of Faith, by F. Percy.

A little new Pamphlet written against Sir Humphrey Lynde.

A Catalogue of Popish Books.

- The Saintes lines, translated of late by Kinsman.
Saint Peters complaint, and Mary Magdalens
teares.
The Office of Saint Benedict.
Saint Ignatius life.
Saint Teresa her life.
Saint Clares life.
Saint Katharine of Bolognas life.
Saint Mary Magdalens pilgrimage.
The Spirituall confesse.
Dowleys Catolicisme.
The Paradise of the soule.
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A Catalogue of Popish Books.

A certaine notorious Jesuite, lodging in a Sanctuary not farre from the *Saney*, is himself a great Merchant for the commodity of these Popish Pamphlets: and, as I haue heard some of his brethren say, he hath thriuen well thereby, especially whiles he fished in vntroubled waters. My self haue seene greater store of books in quires at his chamber, then Leuer beheld in any Stationers Ware-house about *Paul*; he hauing two or three large roomes filled vp with heapes in this kinde to the very top.

The

**The names of such as disperse,
print, binde or sell Popish Bookes about
LONDON.**

Enry Barber in Holbourne, once impri-
soned vpon this occasion.

Ferdinando Ely in Little-Brittaine.

William Man, Master Fisbers man.

Master Lonet in Holbourne.

Mistris Fowler in Fetter-Lane, one that trades
much to Saint Omers.

Mistris Bullock in Fetter-Lane.

Widow Dones, a famous dealer.

Vdall in Gunpowder-Alley.

Henry Onen, brother to that Onen who ript out
his owne bowels in the Tower, being impriso-
ned for the Gunpowder Treason.

May in Shoe-Lane.

Spaniſh John, commonly called, The Diuels
Factor, a Transporter of Gentle-women be-
yond the seas to become Nunnes.

Gubbins.

Thomas Andrewes, Bookebinder.

William Wrench.

T

Mother

A Catalogue of Popish Book-sellers.

Mother Trunk, dwelling in South warke.

Richard Auery, in VVoodstreet.

Jeremy Jackson, neere Moore-fields.

Baily in Holbourne.

Michael Franklin.

~~John~~ in Little-Brittaine.

Eulmer in Holbourne.

Peter Smith, and his sonne. They both print
and sell Popish booke, and are very audacious,
pernicious fellowes. Their house was searcht of
late, and great store of Worthingtons booke found
there.

THE
CATHOLICK CHURCH OF ENGLAND
CONTINUALLLY IN PLEASANT
MEMORIE OF THE HOLY CATHOLICK
CHURCH OF ROME.
BY JAMES COOPER, OF LONDON,
PRINTED FOR THOMAS TAYLOR, IN
THE CLOTH MARKET, NEARE THE
CATHOLICK CHURCH OF ENGLAND.
1603.

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1603.



THE
NAMES OF THE
Romish Priests and Iesuites now
resident about the City of London,
March 26. 1624.



L D Father *Bisbop*, the nominall
Bishop of *Chalcedon*.

F. *Onerton*, his principall Chap-
laine.

D. *Kellison*, Rector of the English Colledge
at *Doway*.

D. *Worthington*, the Translator or Corrector
of the *Doway Bibles*, and Author of the *Anker of
Christian doctrine*.

F. *Collington*, the titular Arch-deacon of Lon-
don, lodging in Saint *Jones*. I heare hee keepes in
commendum the Deanery of *Chalcedon*.

D. *Wright*, a graue ancient man, hee lodgeth
in the *White Friers*.

Master *William Wright* Iesuite, sometime Pri-
soner in the Tower, Treasurer for the Iesuites.

A Catalogue of Popish Priests names.

D. *Norice*, one that hath written diuers books of late, mentioned in the former Catalogue.

D. *Smith senior*, sometimes of the Colledge of *Rome*, and Author of diuers pestilent booke.

D. *Smith junior*, Author of diuers other booke no lesse dangerous.

Richard Smith, Vicar generall of the South-parts of *England*.

Richard Broughton, Vicar generall of the North-parts of *England*.

Edward Bennet, Vicar generall of the West-parts of *England*.

F. *Poultan*, sohnes to that *Poultan* that made F. *Poultan*, the book of Statutes.

D. *Champeyn*, Author of the booke called, *The Vocation of Bishops*.

D. *Bristow*, sometimes of the Colledge at *Dowsy*.

F. *Blackfena* Iesuite, an ancient man, lodging in *Drury-Lane*.

F. *Sweet*, a Iesuite well knowne, lodging at the vpper end of *Holbourn*.

F. *Muskete* a secular Priest, lodging ouer-against S. *Andrewes* Church in *Holbourn*, a frequent preacher, and one that hath much concourse of people to his chamber.

F. *Fisher* a notorious Iesuite, lodging neare the *Sauoy*.

F. *Harway*, a very dangerous Iesuite.

F. *Austin*, a Iesuite, an aged man.

F. *Boulton*, a Iesuite.

F. *Macham*,

A Catalogue of Popish Priests names.

F. Mucham, a Jesuite, lodging neere the *Custome-house*.

F. Barlowe, a Jesuite, lodging about the *Custome-house*.

F. Townsend, alias, *Ruckwood* (brother to that *Ruckwood*, who was executed at the Gun-powder Treason) a Jesuite, a little black fellow, very compt and gallant, lodging about the midst of *Drover-lane* acquainted with collapsed Ladies. I, meeting of late with a Gentlewoman, Mistris *A.B.* a neere neighbour of his, was threatned by her to my face, to haue mine eyes scratched out, for meaning her to be a collapsed Lady, though (in truth) I neuer intended her in particular.

F. Browne, a Jesuite, lodging in *S. Martins Lane*.

both Jesuites, lodging about *Fleastrees*, very rich in appa-

F. Palmer. tell: the one, a flanting fellow,

F. Palmer. wchth to weare a scarlet cloak
ouer a crimfin Sattin suit.

F. Rivers. } both Jesuites.

F. Rivers. }

F. Lathom a Jesuite, he was sometime a bird in
the stone Cage at *Lancaster*.

F. Goddard a Jesuit, lodging about *White-friers*.

F. Paseon a Jesuite, lodging in *Fetter-Lane*.

F. Hammershed, lodging in *White-Fryers*.

F. Armstrong a Jesuite, one that insinuateth
dangerously, and hath seduced many.

F. Flondra Jesuite, lying about *Fleet-Lane*.

F. Blond a secular Priest, lodging in the *Strand*.

A Catalogue of Popish Priests names.

- F. Kerkham a Jesuite, a Deuonshire man, whose right name (as I haue heard) is Hart.
- F. Anderson a Jesuite, a Lancashire man, yet not the same Anderson who goeth by the name of Scroope.
- F. Moore a Jesuite.
- F. Moore a secular Priest, kinsman to D. Moore the Popish Physician.
- F. Skinner a Jesuite.
- F. Simons a Carmelite, Author of diuers late foolish Pamphlets : his lodgynge is in the lower end of Holbourn.
- F. Low a Jesuite, lodgynge against Saint Andrews Church in Holbourn.
- F. Briddell, neighbour unto F. Moore.
- F. Knox a secular Priest, lodgynge neere the Savoy.
- F. Shelly a secular Priest.
- F. Price a secular Priest, who was long a prisoner in New-gate.
- F. Tildesly.
- F. Wilson, lodgynge about Bloomsbury, and one that escaped at the Black-Fryers.
- F. Hilton a secular Priest, one that escaped the same time.
- F. Medcalfe, now lodgynge in Shoo-Lane, a good companion, but not guilty of much learning. He is often depe loden with liquor.
- F. Richardson, a Benedictan Frier, of great acquaintance abour the Towne : he lodgeth at the farther end of Grayes-Inne-Lane.

F. Ross

A Catalogue of Popish Priests names.

- F. Root a secular Priest.
F. Hunt a Carthusian Fryer, lodging in Holbourne, an old man.
F. Conway a Jesuite.
F. Stenens a little man, a Monk.
F. Pville a secular Priest.
F. Smith. } two secular Priests, besidesthe two
F. Smith. } Jesuites of that name, now resident
in London.
F. Greene, lodging ouer against North-hampton
Stables, stair Halloule.
F. Houghton a secular Priest.
F. Southworth. } both secular Priests.
F. Southworth. } the one, as I haue heard, a Ce-
F. Edmunds. } suite; the other, a Franciscan
Frier.
F. Melling a secular Priest, lodging in Holburn.
F. Lonell a secular Priest, lodging in Holburn.
F. Townely a secular Priest, lodging about the
Strand.
F. Bonham alias, Enison, a Jesuite, lodging at
M. whinges in Fester Lane.
F. Farmer a Jesuite, prisoner in the Clink.
F. Mattocks.
F. Marshall a secular Priest, lately come to
Towne.
F. Ward.
F. Greenway a Jesuite.
F. Heath a Jesuite.
F. Turner.
F. Price,

A Catalogue of Popish Priests names.

- F. Price, Superior of the Benedictans.
F. Pleyden, a Jesuite.
F. Holt.
F. Copley senior, a Jesuite.
F. Copley junior, one that hath newly taken orders, and come from beyond Sea.
F. Faulkner a Jesuite.
F. Hart a Jesuite.
F. Leak, the Gentlewomens Confessor.
F. Blunt,
F. Jackson, alias Nelson, a secular Priest, an ancient man.
F. Poulton.
F. Bacon a secular Priest.
F. Grauerer.
F. Wadsworth, a Jesuite, an old man.
F. Worthington, a Jesuite, Nephew to Doctor Worthington.
F. Job Benet, a secular Priest.
F. Cannon, a secular Priest.
F. Southcot, a Jesuite.
F. Mannoock, a Frier.
F. Lauer, brother to the three Popish Goldsmiths of that name.
F. Fairclough, a Jesuite, born in London.
F. Curtice, a Jesuite; his brother a Pewterer, a Papist in London, dwelling in Towre-street.
F. Curtice, another of that name, a Jesuite, brother to the former.
F. Joseph Haines, alias, Harry.
F. Tho. Enerard, a Jesuite.
F. Shepheard.

A Catalogue of Popish Priests names.

- F. Shepheard, alias ~~John~~ John. H
F. Black-stone, alias, Ford. C
F. Trescot, sometime of the Colledge of Rome. C
F. Wainman. T
F. Laithwait. T
F. Reynolds. T
F. Bangor, a dangerous Jesuite lodging about
Westminster. T
F. Harrington. T
F. Davenport. T
F. Allinson. T
F. Thomas, an old man, neare the Conduit. T
F. Dawson, a Jesuite. T
F. Man, I meane not Fishers man. T
F. Hugange and ~~John~~ John a grammar. H
F. Porter, a Jesuite, lately come out of Lancashire. T
F. Bunney, an Irish-man. T
F. Black-man, a Jesuite. T
F. Stanley. T
F. Maxfield a secular Priest, lodging in Holbourne. T
Simon Maxfield a Deacon, lodging in Fleet-street. T
F. Gerard, a secular Priest, lodging about Westminister. T
F. Hensworth a secular Priest. T
F. Danies an old blind man, lodging about Holbourne Conduit. T
F. Bently, I know not of what order. T
F. Purcell an Irish man, a Monk, a young proud fellow. T

A Catalogue of Popish Priests names.

- F. Walsingham, alias, Knot, lodging about the
Custome-house.
- F. Brabant.
- F. Linch, an Irish man.
- F. Gerald, an Irish man:
- F. Sherlock, an Irish man.
- F. Scanmilver, an Irish man.
- F. Carrig, an Irish man.
- F. Hauling, an Irish man.
- F. Gowin, a secular Priest.
- F. Chamberlaine, a secular Priest, lodging about
the Black-friers, a man of great imployment, born
about London.
- F. Turpin.
- F. Annieur a French-man, but one that hath
long lived in England, and intinueth with some
of our nation very dangerously.
- F. Castle.
- F. Jones, alias, Hay, a Jesuite.
- F. Jones a secular Priest.
- F. Martin, alias, Quarleys, a Monk, a Citizens
sonne of London.
- F. Bastin, sometime Butler of Exon-Colledge
in Oxon. he was turned out of his place for cut-
ting twentie pounds off from a Brewers score,
and coozening the Colledge contrarie to his
Oath.
- F. Wood, a very dangerous fellow.
- F. Bellingam.
- F. Tonng, an old man, a Jesuite.
- F. Parkins,
- F. Harris,

A Catalogue of Popish Priests names.

- F. Harris, very shallow-pated : and yet some say, hee is a Jesuite ; which I much wonder at.
F. Baldwin.
F. Conniers.
F. Coppinger, a Jesuite.
F. Woodson, a Jesuite.
F. Woodson, a secular Priest.
F. York.
F. Brookes.
F. Arnoor.
F. Hughes.
F. Galloway, a secular Priest.
F. Scroop, a Jesuite.
F. Langtree.
F. Vimpem, a Jesuite, an old shortfellow.
F. Bold, a Benedictan Monk.
F. Bradshaw, a Jesuite.
F. Line, an Augustine Frier : hee now and then fetcheth a voyage into Buckinghamshire.
F. Doughty.
F. Jeneson, a Jesuite.
F. Read.
F. Chambers.
F. Halsal, an Ignato.
F. Jackson, a Franciscan Frier, brother to
Nelson.
F. Norib.
F. Cox, a secular Priest, a curld-pated fellow.
F. Banister.
F. Rich, alias, Walpole, a Jesuite.

A Catalogue of Popish Priests names.

- F. Euerard. two of them Iesuites, and one a
F. Euerard. Secular Priest.
F. Euerard.
F. Eneleigh, a drunken sof. Hee was once taken
by the watch in Holbourne, and laid by the heeles.
F. Powell.
F. Skinner, a Benedictan Monk.
F. Edwards, sometime of Exon-Colledge in
Oxon. hee went thence with a wench in mans
apparell, but belike since a sanctified man.
F. Jo. Worthington.
F. Peters, alias, Wiford.
F. YVbite, a verie dull fellow.
F. Strond, some say, that hee hath two Cradles
going at this present.
F. Jennings.
F. Alibam, a Iesuite.
F. Bas.
F. Sanders.
F. Dier.
F. Heigham, Author of many loud-lying Pa-
phlers.
F. Clavill, alias, Lusber, a secular Priest.
F. Mompford, a Benedictan Friar.
F. Bishop, alias, Brabass.
F. Rimmington.
F. Molineux.
F. D'Adda a secular Priest.
F. Birket, disguised vnder the name and pro-
fession of a Physician or Chirurgeon.
F. Kinsman. Hee and his brother translated
The lives of the Saints.
F. Durham.

A Catalogue of Popish Priests names.

F. *Durham*.

Two Priests, lodging in *Mistris Fowlers house* in *Fester-Lane*, whose names I cannot learne.

F. *Ireland*, sometimes School-master of *Westminster*.

F. *Weston*, a Jesuite.

F. *Tomson*, lodging in *Shoo-Lane*, otherwise calld *Tom Pott*; his right name *W. Weathered*, borne in *London*, a drunken companion.

F. *Lawrence*.

F. *Charles*, a limping hobbling Priest.

F. *Stone*, a Jesuite.

F. *Newton*, lying behinde the olde *Exchance*.

F. *Towers*, an Augustin Frier.

F. *Lancaster*, a very impudent fellow.

F. *Radford*, a Jesuite.

F. *Stubbleby*, a boon companion.

F. *Mountague*, a Jesuite, a very poysoneus fellow.

F. *Banks*, a Jesuite lodging in *Field-Lane*, borne in *London*, deputy *Banks* his sonne.

F. *Taylor*, late Confessor to the Friers in *Ireland* and newly come into this Kingdome.

F. *Stanley*, brother to Sir *William Stanley*, Governor of *Macklin*.

F. *Ward*, a Ruffler, with a Rapier at his side.

F. *Ashton*, alias, *Fisher*, M. *Muskeis* brother.

F. *Knot*, a Jesuite, lately come from *Rome*.

F. *Roe*, a secular Priest. (mer.

F. *Farmer*, a Jesuite, brother to the former Far-

F. *Andrew Fryer*, a secular Priest.

A Catalogue of Popish Priests names.

- F.Turbinill, alias, *Herbart*.
F.Babeborp.
F.Camp.
F.Colbeck.
F.Teomans.
F.Tong, alias, *Trolope*.
F.Sanson, alias, *Constance*.
F.Danby.
F.Mordans, a Jesuite.
F.Charnock, a secular Priest.
F.Broughton.
F.Gregory.
F.Malleard.
F.Kennion.
F.Gray.
F.Iernice Poole, a Jesuite.
F.Lemall, a Jesuite.
Doctor Tempest.
F.Milford, a Jesuite.
F.Morrise.
F.Cyprian.
F.Lockwood.
F.Alban Rose, a secular Priest.
F.Joseph Merton.
F.Blimstone, a secular Priest.
F.Pettenger, a Benedictan Monk.
F.Askins, a secular Priest.
F.Jones, a Jesuite.
F.Cooley, a Jesuite.
F.Buckley.
F.George Heffone.

F.Arthur

A Catalogue of Popish Priests names.

F. Arthur Read.

F. James Candell.

F. Carre.

F. Vaughan.

F. Barret, a secular Priest.

F. Preston, a Benedictian Monk, a man who hath written very laboriously, both in Latin and English, in the defence of the *Oath of Allegiance*, and against *The Popes usurped power over Kings*; in the name of *Roger Widdrington*. Though he be happy in his discourse, and potent in the nerves of his unanswerable arguments, yet hee was unhappy in his casuall choice of that name; which to conceal his owne, hee chose to prefix vpon his booke; the said *Roger Widdrington* being a man (as is thought) not much fauoring those *Tamets*, wherewith his name was vnworthily honoured. Sure I am, that in the North parts, where hee liveth, hee hath, by one engine or other, of late seduced great multitudes to Popery, and carrieth so strong a hand in that countrey, that hee that would oppose him, should find it a hard taskes. As for Master *Preston*, hee is a man much hated and persecuted by the *Jesniticall faction*, who would faine pack him to *Rome* in a Cloake-bag. I heare hee is a man of a weake and sickly disposition of body, not likely long to liue. His *Physicians* tell him, that if hee change aire, the City and Suburbs of *Rome* are very vnwholsome for him, especially the stifling aire of that part of *Rome* which is neer the *Holy-house*.

A Catalogue of Popish Priests names.

house, or Inquisition. Many of the *Loyallists* intice him to goe thither, that hee may bee advanced by the *Popes Holiness*, like the *Arch-Bishop of Spalato*, who is now *miserorum miserrimus*, and findeth what it is to trust vntreconcileable *Rome*.

These bee all the birds of this feather, which haue come to my eye or knowledge by name, as residing in or resorting to this City: yet aboue foure times so many there are, that overspread our thickets through *England*, as appeareth by the empty nests beyond the *Seas*, from whence they haue flowne by shoales of late; I meane the Seminary Colledges, which haue deeply disgorged by seuerall Missions of them, & also is gathered by particular computation of their diuided troops; When-as in one Shire where I haue abode somtime, there are reputed to nestle almost three hundred of this brood.

Though they bee heere set downe by one name, they are not ynfurnished of diuers other names, which they change at pleasure, as oft as Gallants do their suites: yet sometimes they double-line themselves with many names at once.

The number of these Romish Priests, is 261.



A CATALOGVE OF
such Popish Physicians in and
about the City of London, as the
Author either knoweth, or by
good information heareth of.

Doctor *Moore*, a man much im-
ployed, and insinuating with great
persons in our State. His abode is
in Saint *Brydes*, at Master *Hicks* the
Apothecary.

D. Fryer senior, Nomine et re fraterculus.

D. Fryer junior. Hee agreeth with his brother
in Popery ; though in other respects they differ.

D. Cademan, A faire-conditioned man, some-
time of *Trinity Colledge* in *Cambridge*.

D. Flond, Not hee of the Colledge of that
name, but one that liueth in *Fleecstreet*.

D. Palmer of the Colledge, much suspected.

A Catalogue of Popish Physicians.

- D. *Lodge*, dwelling on *Lambert-hill*.
D. *Berry*, in *Fleet-street* against *Water-lane*.
D. *Baldwine*, in *Holbourne*.
D. *Price*, in *Chancery-lane*, one that lived many
yeeres at *Bruxels* and at *Rome*: whilst hee was at
Bruxels, hee was called by the name of *John Iesuite*:
hee is a man of very ill behauour.
D. *Hawkins*, in *Charter-house Court*.
D. *VWeb*, in the *Old Bayly*, hee pretendeth to
teach a new gayne way to learne Languages, and
by this occasion may inueigle disciples.
D. *Gifford*, dwelling neere without *Ludgate*, in
the little Alley.
D. *Gifford* in *Mugwell-street*, suspected.
D. *Hinchblow*, neere without *Temple-barre*.
D. *Eglestone*, a Scottish-man in *Noble street*: one
that hath made great challenges to dispute with
Protestants.
M. *Prugeon*, in *Siluer-street*, a *Candidate* of the
Colledge. He put vp his grace of late for Doctor
in the *Vniuersity of Cambridge*: but Oath there
to bee taken doth slack his proceeding.
M. *Waldron* in *Holbourn*.
D. *Reade*, a Doctor of *Padua*, lodging in *Hol-
bourne* or *Bloomisbury*. Not hee that is of the Col-
ledge of that name, who is a religious Gentle-
man, and learned in his profession.
D. *Edwards*, lately come to practise in the
City.
M. *Atherton* in *White-fryers*.
D. *Iagnino* an Italian.

M. Lucatelli,

A Catalogue of Popish Physicians.

M. Lucatelli, a Mountebank, lodging without Temple-barre.

M. Cowers, an Empericall man in Holbourne.

M. Sharpleys, another such.

M. Dice, who sayth he is a Doctor. *Vix credo.*
Yet a little learning might serue, if hee had his proceedings from *Padua*.

Monfieur, a French Doctor, lurking about the Strand : hee sometimes goes to heare a Mass neere the *Sauoy*.

Whether these, or any of them be allowed by the approbation and authority of the Colledge of Physicians, I know not. But sure it is, that those that take their degrees publiquely in Popish Vniuersities beyond the seas, doe take a solemnne oath of obedience to the Pope. And it is vehemently suspected, that some of these haue a priuate facultie and power from the See of *Rome*, to exercise the authority of Romish Priests in reconciling or absoluing their patients, *in articulo mortis*, vpon point of death or great danger.

Besides these, there are other Physicians, not vsuspected. And there be diuers Surgeons and Apothecaries knowne to bee Recusants. Of whom notice may well bee taken.

BACON

Hickes

Bridges

Hen. Lushier.

Robert Fawdrey, on Snow-bill.

} Popish Apothecaries in
Fleetstreet.

A Catalogue of Popish Physicians.

M. Mapes neare Newgate.
Sylvestr Plunket in Holbourne. } Chirurgions.
M. Watson in Holbourne.

The Rasor-Chirurgions, very many of them
Popish, though altogether illiterate, haue beeene
of late very presumptuous, and take on them
to administer Physick, by meanes wherof many
mens liues haue been indangered. *No sicut ultra
crepidam.*

*Non de arte, sed
artifex.*

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the South dore, 1624.

